

THE COMMONWEAL

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MR. HOOVER FOLLOWS THROUGH

THE President has met his first Congress, and for the time being it is his. After a preliminary declaration that plans for remedying the country's ills would not be drawn up in the White House, Mr. Hoover silently observed the emergence of two legislative documents with which he could not be content—the debenture clause in the Farm Relief Bill, and the new tariff schedule. Nothing could have been more interesting, politically speaking, than the first. Agricultural forces which had lined up strongly behind the McNary-Haugen idea for extending the tariff to the farm, were eager enough to support that modification of this idea which the summer session evoked as its own original creation. The point at issue necessarily became not the rightness or wrongness of debentures, but the political expediency of debentures. During the past weeks, the ball has been passed adroitly from the Senate to the House, back and back again. Playing was lusty enough, and everybody sat down to watch what kind of manager (or referee) the President would prove himself. To date the outcome is not absolutely clear, but the signal victory gained in the House seems to predict a complete Hoover triumph. He has sold the notion of integral

party action; and so he may well be gaining that phenomenally rare thing, unified government.

It is worthy of note that if the orthodox version of the Farm Relief Bill is passed (as now seems most probable) a deed will have been done which was utterly inconceivable under the Coolidge régime. However much allowance may be made for conditions created by public comment and opinion, the fact is clear that a new stage has been reached in Republican party organization. Men in politics are conscious as never before that success lies with a great, central amalgamation and idea rather than with local back-grounds. The simpler and more compact Republicanism is, the easier it is to manipulate the citizenry. And upon what new basis this simplicity and compactness rest is fairly evident from the discussion of tariff reform. No President has ever secured precisely such a tariff as he wanted. Mr. Hoover will not get it, though one hopes he may be able to blue-pencil the present offering considerably. The point is rather: what is the contemporary purpose of the tariff, and how are we to look at it?

Many an observer has noted the inconsistency which attends favoring protection on the one hand and dis-

ST. CHARLES SEMINARY

LICENSED TO MICHAEL O'HARA
ELECTRONIC REPRODUCTION PROHIBITED

countenancing debentures on the other. In theory the farmer is quite as definitely entitled to an export bounty as the manufacturer is to import duty. The philosophy of the matter is admirably summed up in Senator Borah's now famous words: "Unless the protective tariff applies and can be made to apply as a system to the nation as a whole, then it becomes a special privilege, the result of governmental favor, and is intolerable. I think, Mr. President, that the protective system is being tested at this time. The question is whether it can be made to apply to all the people, or whether it is to be the special advantage of a few." Though this observation was designed to win the allegiance of protectionists for the farmer's pet scheme, it may in all sober reality be a critique of Republican foundations.

Only in a measure, however. For protection is not the G. O. P. basement, but only the G. O. P. first story. Nothing could be clearer than the party's determination, built up and solidified during the past decade, to rest on a foundation of "prosperity." The protective principle is approved when it appears as the servant of this last; it is condemned when it seems to be something else entirely. "Prosperity" has been the test applied to farm problems ever since their recent ascent to prominence. Mr. Hoover feels—quite as his predecessor felt—that actual governmental subsidies to agriculture would be so many wrenches thrown into the country's economic machinery. He is convinced on the other hand that levies on the people (in the form of customs and duties) are indispensable lubricants to that machinery. It is, therefore, beside the point to argue that the rightness of the protective tariff is a proof of the rightness of debentures, or vice versa. The definition of prosperity alone counts.

Surely the farmer's case rests upon his right to phrase a definition of prosperity which will cover his situation, but will not jeopardize the welfare of others. Possibly this will ultimately involve a return to the debenture idea. For the moment, however, too much material for rebuttal is on hand. Opposition to the more radical forms of farm-relief theory can point to several factors—the chaos that prevails in agricultural production and marketing, failure to deal efficiently with problems through the use of adequate methods, financial instability. Having enumerated these matters, the government declares that it will develop such remedial agencies as can be established. Meanwhile, of course, one may legitimately wonder if the farmer is right after all—or if American urban industry would be satisfied with a similar relief program, minus the tariff. One may even inquire a little into the thing "called" prosperity, and wonder how extensive and deep it really is. For the present, however, it needs to be borne in mind that Republicanism is in control, and that Republicanism is a definite formula, simple and compact. It has popular backing. Also it plainly has a competent chief in Mr. Hoover.

WEEK BY WEEK

PERHAPS the most significant aspect of the reparations settlement, effected so largely by the skill of Mr. Owen D. Young, is the circumstance that Great Britain adhered loyally to the tenor of the Baldwin note. This document had stated that His Majesty's government would ask from its debtors only what was needed to meet its own obligations

Mr. Young's
Victory

to the United States. Under the terms of the agreement, Britain's excess receipts will be \$9,000,000 annually. The Dawes plan had allowed \$40,000,000 more. The concession involved is, doubtless, the chief reason why the experts' conference proved successful. One need not look to magnanimity, however, for an explanation. Sound economic sense realized that the rôle of milking the cow dry was far from enviable. This cow's inability or unwillingness to keep up the supply would, ultimately, involve no end of trouble. The facts in the case argued so plausibly for so lucid a point of view that virtually all the Allied powers assented. France is, of course, the exception, having a legitimate claim for assistance in rebuilding manifold ruins. Even in this case, however, the surplus allowed over and above the obligations to the United States has been curtailed by nearly one-half. Europe has now, for all practical purposes, underwritten the Balfour note.

WHAT does this situation mean? In many quarters it is held to be, almost literally, meaningless. "Germany," the Manchester Guardian said recently, "is expected to meet her reparations claims in full in thirty-seven years. After that she will only have to pay the Allies sufficient to enable them to pay America. America will be the sole recipient of war payments, however arising—America, who entered the war on the basis of 'no indemnities and no reparations.' The thing is unthinkable." All who run may read plentiful indications that the observation expressed here will figure prominently in future conversation. Nothing on earth can prevent collection of the war debts in full from becoming an increasingly embarrassing business. Germany, as all but the most superficial observers testify, is working fearfully hard—and working to pay off the richest country in the world. At this point, however, a remark is in order. The chief significance of the recent agreements lies in the fact that the sums at stake have been computed on a practical basis. Europe has talked in terms of economic reality. Who can doubt that, as time goes on, discussion of the war debts accruing to the United States will be conducted in similar language? There can be no question of annulling obligations or of "forgiving" money fairly owed. But there can and ought to be frank realization of the all important fact that discounts, in common with so much else in the world, may well be governed by international relations.

WE SEEM to remember that there existed, in the prehistoric past, something that was termed the Sherman Anti-Trust Law. The declarations it incorporated were specific, but it expressed the desire of citizens then living to halt the progress of business and financial consolidations toward monopoly. Whether or not this desire was right in principle, there can be no doubt that it has been overwhelmed by practice. Witness the new Morgan public utility merger in New York state, which speaks for itself and needs no comment. Total assets of \$500,000,000 dollars in holdings and equipment were tied into one compact bundle at the offices of J. P. Morgan and Company on the afternoon of June 12. The companies involved possess properties which utilize water-power in the St. Lawrence, Mohawk and Hudson River Valleys. One of them virtually controls the centrally located power town of Schenectady. It is plausibly asserted that the new combination has two ideas in mind: to effect, gradually, a juncture between upstate and downstate New York utilities, and to develop the immense hydroelectric resources of the region. Perhaps the result will be to improve service, lower rates and conserve natural resources. No "if" at all is attached to the circumstance that at least consolidation has gained another important victory.

FOR years the controversy about whether or not there should be a federal department of education has raged to no avail. Indeed there was grave danger lest the contest be fought over different matters entirely than the well-being of scholastic endeavor. A decided wave of fanaticism—positive or negative—had come to the fore, and many people were ready to conclude that Catholics were utterly selfish in their opposition to the department (whereas, in all truth, it would operate to their advantage in not a few cases). The questions at stake are, fundamentally, two: Is centralization of educational authority desirable, or are there good reasons why the several states should preserve their autonomy? What does experience teach us regarding the efficacy of federal action and subsidy in scholastic endeavor? It is a proof of Secretary Wilbur's sober common sense that he has appointed a representative committee of educators to weigh both queries in relation to the evidence. The men and women selected come from diverse groups and localities, and there are many first-rate names on the list. Commendable, too, is the invitation extended to two Catholic schoolmen, and the endorsement which their acceptance of it received from the authorities to whom they are, respectively, subordinate. Monsignor Pace and Father George Johnson will be able to contribute much to, and learn much from, the discussion impending. Three objects of study have been proposed to the commit-

tee: federal activities in education, federal grants to colleges, and federal grants to schools of less than college grade. We hope to keep our readers in touch with the work of the committee as it proceeds.

EX-AMBASSADOR HOUGHTON'S speech to the graduates of Syracuse University concerned peace—a subject which would seem to be vague enough, and sentimental enough, to suit the needs of any commencement speaker. But in utter disregard of the conventions of the occasion, our most eminent retired diplomat had no beautiful generalities with which to dazzle his audience. He said, in the simplest of words, that the power to declare war must hereafter be vested in the people rather than in their governments. He said that governments possess both "the power to create conditions which may lead directly to a clash of national interests," and by declaring war, the power "to force those issues to a test of armed strength." And he said that a declaration of war is less likely to come out of the body politic than out of "little dynamic groups of men who have themselves helped create the very conditions which made the conflict imminent." Now all this may have been said before, but, as should be apparent, it has not been said often enough. Especially it has not been said before, but, as should be apparent, it has not alliance. But important as is this emphatic iteration of principle, it is more important that a Republican leader of this generation should have distinguished, even in the case of self-governing countries, between "the people" and "the government." That the two are not one is a conviction which politicians encourage people of this country to resist, and for an obvious reason. But recognition of the fact must come some day, and the sooner it comes, the quicker shall we find solutions for those problems which are rooted in the inability of "little dynamic groups" to represent at all times the sentiments of a nation.

EVER and anon Senator Heflin does American education a real service. During a recent debate on national-origins legislation, Senator Irish Minute Men Gerald Nye had read a list of names from the roster of Irish Revolutionary patriots. As a rule this would have passed without notice. Very few people care whether anybody besides George Washington served at Trenton and Yorktown, and fewer still have ever heard that an Irishman was involved. But Mr. Heflin was present and arose. "No Irishman of any consequence came here from southern Ireland until about 1850," he declared categorically. Under pressure he relented a little, though not far. As a result dozens of journals throughout the country have recalled to prominence Stephen Moylan and John Fitzgerald. The first, born in Cork and brother of a bishop of that city, became secretary and aide to

Washington, and then quartermaster-general; the second was no less close to the illustrious commander, whose friendship he retained throughout life. Possibly—who knows?—the senator from Alabama may have inspired the first biographer of Moylan to sit down and write. Of course it is still impossible (and may remain so) to determine with any degree of accuracy which percentage of the Revolutionary troops came from the north, and which from the south, of Ireland. This ambiguity, however, is at least two-edged.

DON BOSCO, who was first a shepherd boy, then a priest, and then the founder of the great Salesian work among boys, would probably not have been astonished if somebody had told him that Saint Peter's would one day be illuminated for his canonization.

He lived so constantly in the neighborhood of God's wonders that he might well have termed this event just another—though really curious—miracle. But he would have said something about it, humorous and yet not sophisticated, which would have merited remembering. This son of the hills above Becchi has both the Franciscan spirit and the Franciscan gift of phrase. It is difficult to believe that he died as recently as 1888, and that most of his early attempts to establish a *refugio* for boys were declared harmful and even insane. No doubt it was alarming, in those days before boy guidance, to come upon a little country priest who herded ragamuffins into old sheds and even churchyards. But he went bravely forward, blending a multitude of miracles with practical jokes and even sleight-of-hand, his life a constant prayer and act of kindness, until, when he died, there were 250 houses throughout the world which carried on his endeavor to win boys. Today it is still startling to come across this passage in his writings: "I do not remember having used formal punishment. With God's grace, I have always obtained, and from apparently hopeless children, not alone what duty exacted but what my wish simply expressed." Could there be a more encouraging or more charming saint?

NO OCCASION can be better than the present for saluting the advances made by the movement for adult education during the year: the new energies, abilities and enthusiasms which have been attracted to it; the active interest which has been stimulated. Leaders are no longer satisfied with Americanization classes for the foreign-born, with night schools for those whose academic opportunities have been largely restricted. Through their extension systems, universities are establishing classes here and there for the lettered; through their alumni associations, they are fulfilling a new-found duty toward their own graduates. The daily press has been

congenial; the monthly magazines have opened their pages. We are all becoming impressed with indications of a response to the overtures. If it has not been exaggerated, it indicates a degree of humility which has not generally been suspected in the American adult character, and a recognition that education does not stop with the class room. To continue it in adult life with classes, lectures, discussions and all the old routine of the university halls is not perhaps, the ideal way. A better way to go about it is to go it alone. But this is very difficult and discouraging. The other way is easier and more familiar. A prospect happy enough for the present is that we should begin in any way at all to educate ourselves.

NEW YORK CITY has become so accustomed to the candidature of Mr. Norman Thomas that a ballot which did not include his name would seem as strange as one without the Perennial star and the eagle symbols. It was, therefore, almost inevitable that the Candidate "unofficial city Socialist" convention should name this perennial standard-bearer, who lost the mayoralty to Mr. Walker in 1924, the governorship to Mr. Smith in 1926, and the Presidency to Mr. Hoover in 1928, as its choice for mayor of New York in 1929. One must bow in admiration before such persistency even when it has outlived the possibility of meeting with success. For Mr. Thomas has only a handful to lead. The Socialist party, as a party, no longer exists. Its erstwhile adherents have graduated either into Democrats or into Communists. Labor in America has passed it by and, as in England where the victorious party of MacDonald would have been classed as Socialist twenty years ago, labor remains the indispensable corner-stone on which the party might be erected. Without its support those who still cling to the Socialistic plan build in vain. Mr. Thomas need not feel, however, that his work is unrewarded. His voice finds echoes in responsible administrations which have recognized that there are degrees of democracy and that we must reconcile our political progress with the highest ideal.

MR. HOOVER is a solid man, in person and achievement, but about some of the loyalty which he has elicited there has been a quality which can best be described as delicately fantastic. We have all become familiar with the almost ethereal tenacity of certain of the arguments leading to such loyalty in the immediate past. Now this faerie logic is exhibiting itself in reverse, in the agitation of the South's most important Hoovercrats over a recent White House tea. The tea was given for the wives of congressmen. One of the representatives from Illinois, Oscar De Priest, is a Negro. Very naturally Mrs. De Priest was invited to the tea, and as naturally came. Neither the President's nor Mrs.

Hoover's views on the vexed question of social equality between the races are known, but it is overwhelmingly obvious that, in an impersonal, inclusive, official function of this sort, those views are not even distantly involved. Yet Senators Heflin and Simmons are vocal in their conviction that the White House has made a dreadful mistake; and Mr. I. C. Trotman of Virginia, member of the Anti-Smith Committee of Ten, says that not only has the Republican party in Virginia lost 25,000 votes by Mrs. Hoover's tea party, but that "the wound inflicted in the hearts of six southern states that gave Mr. Hoover such a large majority" is thereby almost healed. There may be a certain abstract justice in the application of the law, "easy come, easy go," to some of the support which rallied to Mr. Hoover's cause. On the specific merits of the De Priest case, he is as much in the right as as any man can care to be.

A VERY handsome booklet which we have just received calls attention to the silver jubilee of the College of New Rochelle, and serves to remind us that the present is the right time in which to say a word in honor of this good school. Our regard for it has nothing to do with the fact that it is the largest Catholic college for women in the United States; we should, let us hope, be the last to judge any school by such a standard. By its faculty and by its graduates is the worth of a school measured, and through the records of neither will the reputation of the College of New Rochelle suffer. Since good examples of both depend upon a tradition of scholarship and upon policy derived from the experience of many administrations, twenty-five years do not leave a school much room. If New Rochelle has come into eminence more quickly than colleges with which it compares, this is because it has been fortunate, no doubt, in its outlook and control. May leadership as excellent be with it always in the future.

THE flight of the Yellow Bird, despite its dubious value as a commercial exploit, provided the occasion for numerous interesting stories. That of Armeno Lotti, jr., one of the three French aviators, emerges as particularly engrossing because of its complete frankness. Speaking of "the first stowaway in a heavier-than-air craft to cross the Atlantic" (such is the empty title for which the lives of four men were so thoughtlessly endangered) M. Lotti declared that "our first instincts, we are free to confess now, were homicidal." It would have been unheroic for them to have been anything else, and perhaps the world would have been a little bit the better for it if one of the three on the sands of Santander had turned to and given "le gosse," as the Parisians have dubbed him, a thorough thrashing. However the deserved punishment which the fool-

hardy youth most merited—the deprivation of all notoriety—has been remitted by a press which lost no time in publishing his picture, history and irresponsible, vain-glorious statements. Such an action is symptomatic of a sad condition in the field of exploitation and in it perhaps lies the best excuse that can be brought forward in the stowaway's defense. Public curiosity has been so enlarged by journalistic exaggerations, it has been so whetted by charlatan promoters and press agents, that thousands are willing to pay for the privilege of staring at some pseudo-celebrity whose name is as transitory as his claim to distinction is ridiculous.

ANOTHER note in the growing harmony between the established ultimates of religion and the small group of very superior men in the vanguard of modern science was struck in a recent address given in London by Arthur Stanley Eddington. The conclusions of this eminent physicist and astronomer (whose volume, *The Nature of the Physical World*, perhaps served as the definitive refutation of what remained among responsible thinkers of the doctrine of a self-contained materialism) can here be noticed only in the briefest summary. Most instructive is his delimitation of the realm of natural law. It is, he says, "not applicable to the unseen world behind the symbols, because it is unadapted to anything except symbols, and its perfection is a perfection of symbolic linkage. You cannot apply such a scheme to the parts of our personality which are not measurable by symbols any more than you can extract the square root of a sonnet." The department of experience thus exempted, the province of the mystic, has its own complete authority, attested even in the fact that "our consciousness is not wholly, nor even primarily, a device for receiving sense impressions." The corollary of this acknowledgment of the sovereignty of personality is—though he guards the term carefully—a personal God: not a vague, pantheistic force but a divine spirit "indwelling . . . in the mind of man." Of the objective criteria of these deep intuitions of his, Professor Eddington knows nothing, and he is moreover explicitly suspicious of creeds and formularies. But he has come so far on the road of fine honesty and natural logic that one can forgive him these incompletenesses.

THE launching of the sixty-hour plane-and-train system of travel from coast to coast was, of course, an important event in our commercial and civic history. The New Yorker, however, may be forgiven if the more permanent and portentous aspects of the matter were momentarily overlaid for him by his strictly local enjoyment of the sending-off party here. The chief sender-off was, of course, New York's inimitable Mayor. One of the foremost

of the group of passengers making the inaugural trip, and hence one of the chief sendees, was Mrs. Mabel Walker Willebrandt, now Washington counsel to the Aviation Corporation, which helps to operate the new combination system. Those cognizant of the bare situation a few months back, when Mrs. Willebrandt was trying to dry up the Mayor's city, might have looked for tense silences and tightened lips on this occasion. Those familiar with the personal styles, so to speak, of the two main personalities, would have known better. They would have expected the urbanity fairly to crackle, as crackle it did. Both displayed the competent lightness of those who have not the habit nor the manner of defeat. However, honors were not quite even. In entrusting to the lady's care a bottle of water—said to be taken from the Atlantic and destined to mingle with the Pacific, to symbolize the occasion: but still a bottle of water—the gentleman is one sly and successful gesture up.

BILL-BOARD TUTORSHIP

SENATOR SMOOT would extend the Food and Drugs Act to tobacco and tobacco products. More. He would empower the Food, Drug and Insecticide Administration to exercise the same control over deceptive statements made through advertising media that it now exerts in preventing the use of misleading labels on food and drug containers. He has introduced a resolution to this effect, and in its success lies about the only hope for the disappearance of propaganda which suggests the high social advantages of leanness, and the ease with which it can be secured through the substitution of nicotine for food. That propaganda should disappear because it has ceased to be funny, even to risibilities which are always primed and cocked. For a time the notion that military, athletic, theatrical, operatic, literary and life-saving abilities could all be developed by the systematic use of cigarettes was the second-best of our national jokes, bettered only by the fact that there existed military, athletic, theatrical, operatic, literary and life-saving notables willing to lend their portraits and their signatures to the spreading of that notion. But both jokes wore thin, as jokes do, and besides we discovered that the tobacco companies were making money while we laughed at them. That was a turn of things to be resented.

We wish Senator Smoot luck because he is trying to tie the hands, chain the feet and gag the mouth of a practical joker. We wish him luck because his success in this matter might make it somewhat easier to control the activities of all mischief-making advertisers, some of them quite as disagreeable as the tobacco companies. And we wish him luck because his job may not be an easy one. For while everyone upon our limited horizon is hammering away these days at the unscrupulous advertiser, what ground the enemy has given up is not measurable by our unmicroscopic scales. Preachers and professors, the ladies' clubs and the parent-

teacher associations, even organizations of advertising men themselves, have delivered stout blows. The inefficacy of the first attack is a little frightening.

There can be no doubt that the advertiser influences us about more things than the merit of his product. The effect of his constant eloquence reaching at our desires from every angle during our waking hours—from the pages of the newspaper at breakfast, from the bill-boards all about us as we take a turn in the air, from the sky signs at night—is not restricted so absolutely as all this. For it is trying not only to identify a need with the means of gratification, but to create a need where none exists. And in time it comes to affect our sense of values. It is the final educator of the average citizen. It influences him as soon as he is able to read, and it keeps close to him long after he is through with schools. What teacher, or what combination of teachers, elementary, high school and university, has half the educational opportunity of any combination of national advertisers?

Yet of all the agencies through which ideas are spread, it is the only one not subject to control. Movies and books are censored. A magazine which publishes a shady story will be barred from the mails, but it may fill half its space with misleading advertisements and circulate freely. Censorship? Let us have some censorship of advertising.

EDUCATION TAKES STOCK

ABOUT the only real diamond-stickpin-novelty that drifted into the area of education during the past season was Professor Rogers's "extemporaneous speech" to the graduates of the Massachusetts Institute of Technology. This must be termed, in its own way, a fairly bad performance. But it was certainly no worse than hundreds of flimflam experiments and recipes which have been tried out in education proper during the past troubled years. Chaos attacked the universities and schools in the guise of students in droves and teachers selected by necessity. The result was a deluge of quackery; and that deluge is now receding. Already one may note sure signs of a new stabilization. In the graduate schools, respect for form has staked out its imperial claim. Scientific accuracy, strict limitation of the enrolment in numbers and purposiveness, and mastery of research method are stoutly demanded. The schools, on the other hand, manifest clearly a high regard for nature—in so far as personality is nature. Gone are the old abstractions, in a dozen branches, which could be pasted upon the child mind without regard either for human individuality or the concrete structure of the world. Finally, problems of administration have been defined frankly. It is no longer popular, excepting among the benighted, to suppose that pedagogy is merely a synonym for starving in a gentlemanly way. And who will deny that the successful prexy of today could have earned his fame among bankers?

This stabilization is all to the good. Critics are able, naturally enough, to suggest a multitude of improvements in every department. Work in quantity remains to be done before even a single educational situation may be termed ideal. Nevertheless the schools now actually have purposes of which they are conscious, and these purposes are in a measure adequate to contemporary needs. The drift is as apparent in Catholic education as anywhere else. Twelve years ago, the teaching sisterhoods confronted an exceedingly baffling problem. A great burden was suddenly added to the work of elementary teaching, itself tremendously increased. The demand for teachers—and not merely any sort of teachers—imposed the necessity for extensive and multiform training. Moreover, there was need for an entirely different orientation toward basic educational attitudes. Scientific research, for instance, came to occupy a definite place in the curriculum, and older class-room methods no longer sufficed. The sisterhoods did not retreat from the really baffling problem. They attacked it courageously, in a spirit of faith and loyalty. To sum up what they have accomplished is not to count degrees or credits. It is to estimate how much of virility and value they have added to their educational discipline, to pass on in turn to recurrent student groups.

Here two things are particularly significant and valuable. One might have wished that the graduate schools to which these sisters turned had been less hastily assembled and more competently staffed. We must bear in mind, however, that circumstances called for a relatively makeshift organization which could assimilate many students with diverse backgrounds and limited opportunities. A given job had to be done in a hurry—or, it may be well to say, a first-aid station was, for the time being, more essential than a hospital. Now the really surprising and gratifying thing to note is that at least a number of sisters have come out of this process with first-rate notions of what academic development and research really mean. Their superiors, moreover, have grasped the importance of these notions and are far more willing to authorize the sacrifice of time and funds required than they would have been ten years ago. That may be only a beginning, but it is a sound and gratifying beginning. In the second place, relations between the sisterhoods and laymen in academic life were meagre, indeed, when the new educational adventure began. Few people understood that the specialist in administrative method or in any branch of study could bring to the institution something of real value. Today the sisterhoods have learned to know and to estimate properly such specialists. Several of the newer colleges for women are actually supervised by laymen; and we predict that, a generation hence, it will seem as incredible that educational establishments should be without the services of eminent lay teachers—under the conditions which prevail elsewhere—as it would seem now if hospitals suddenly disbanded their medical staffs.

These two occurrences are undoubtedly genuine and promise to be permanent. If development proceeds normally, a great deal of the tension now existing in the Catholic educational territory will be eliminated. We have, of course, spoken of the sisterhoods because of their representative value, and not because there is no virtue elsewhere. And so one may fairly conclude that a very real approach to fundamentals has been achieved. In other respects, too, normalcy seems within reach. The tendency to found new schools and institutions before those already established have had a chance to grow is diminishing. How difficult it is to build up a flourishing college is no longer a secret into which only a few have been initiated. And so one may hope for a new willingness to coöperate in the progress not of individual Catholic systems, but of the Catholic educational endeavor properly so called. Complete fulfilment of this hope may be long deferred, but it must and (we think) will come. It is, for instance, a good sign that the Catholic University of America has recently gained so much ground in the public eye. Though other institutions have, no doubt, an equal right to existence, this one is necessarily an index to the state of all.

Finally, one may say that the specifically Catholic scholastic ideal has grown much clearer and more concrete. Years ago that ideal was compounded of only a few definite tasks. It was understood that students must be "instructed in their religion," but the meaning of this phrase remained lamentably vague. Today it has, relatively speaking, been explained. The influence of Dr. Shields has grown constantly since his death, and to it other leaders have added a very great deal. No outsider can estimate, for instance, the extent to which religious talk has given way to religious practice. And hundreds, at least, among our educators realize the organic character of the Faith—see clearly that it is a life which can assimilate all other good things naturally, securely and profitably. It may be that room for improvement is still plentiful. Certainly no superabundance of ability exists anywhere in American education. But one feels a measure of confidence that, at any rate, the right road has actually been found at last.

This year's meeting of the Catholic Educational Convention is the twenty-sixth. The organization is maturing in years as well as in outlook, but the best and most sincere compliment that can be paid to it is that it seems younger than ever. Programs are never the most satisfactory evidence of virility. What counts supremely is the work done behind the scenes by men who have come to grips with actual problems. The very fact that the Association has had for its president such a man as the Reverend J. W. R. Maguire is a fine proof of its discernment, and there are several similar proofs. We believe the time has come for a vote of confidence in Catholic education, even though this ought to leave no one unaware of the difficulties to be surmounted or of the pitfalls which hedge in the road.

CONSTRUCTIVE DISCIPLINE

By NELSON HUME

SCHOOLMASTERS and parents generally agree in being in favor of good discipline. The question is how to get it. If some wizard would invent a virus against bad behavior that could be injected with a hypodermic needle into boys and girls, all of us would probably be quite as willing to submit them to this process as we are to have them inoculated against diphtheria and whooping-cough. Unfortunately, however, none of the scientific foundations has yet produced a serum of this kind, and, as far as we know, none of them is even working in that direction. The so-called increasing materialism of the age has not yet gone that far. The problems of moral discipline are still recognized as being beyond the scope of material research and experiment.

For when everything has been said and done, moral discipline, or to use plainer language, the regulation of conduct, really means the putting of restraint on natural human impulses for the purpose of building up in human beings such control of these impulses as will make their ordinary conduct come into conformity with their principles of what is right and what is wrong. Discipline, therefore, implies restraint, and for some reason human nature hates restraint. Why? Is it possible that there can be anything wrong with human nature that it should need restraint? To answer yes to that question would seem old-fashioned to that class of educators who during the last few decades have been arguing in favor of the removing of restraints on the natural impulses of youth. Yet some of us insist on being old-fashioned. Our experiences of life teach us that human nature has indeed got something wrong with it; that you cannot give it its head and let it run; and that the theories of materialistic evolution break down more completely in their attempts to explain moral things than they have done even in their attempts to explain material things. Yet there is a school of thought which believes that even on the moral side, human nature is undergoing a process of evolution; that if you leave it to itself, it will at long last evolve itself upon higher and better levels of conduct.

I suppose that this is the fundamental philosophy of people who are so strong to urge giving children in school freedom of action, so that they may develop themselves, realize themselves, and thus make their minute contribution to this "progress" toward higher levels of human conduct. Children subjected to this

That the will as well as the intellect need training is both true and trite. But since every generation really has a will of its own, the question as to how this can best be dealt with is quite new. In the following paper, Dr. Nelson Hume discusses general principles of discipline as these apply to twentieth-century youngsters. Though virtually all reference to actual method has been omitted, the conclusions here presented are based upon many years of educational experience and have, we feel very confident in affirming, been quite justified in practice.—The Editors.

process always seem to me to have been used for the purpose of laboratory experiment somewhat in the same way as white rats and guinea-pigs are used for experiment in pathological and biological laboratories. It may be all right to waste the rats and guinea-pigs, but it seems a shame to use

children for experimental purposes. If you do the wrong thing with a child for a year, for a month, for a week, even for a day, sometimes, in a crisis, even for a minute, the mark of your blundering stroke remains as a permanent disfigurement.

My title, Constructive Discipline, implies that there is a kind of discipline that may become destructive. There is. Often, like the wolf in sheep's clothing, it can, as we apply it, appear to us to be good, whereas it is wholly bad. Even if we do base our ideas of discipline upon the principles of religion, we can easily go wrong in applying these principles to human conduct. There is such a thing as self-induced blindness that comes from being too sure. As with everything else, we are here in great danger of going wrong if we do not often take an objective survey of what we have done, of what we are doing, and of what kind of results we are obtaining.

A great hero and a great master in this field of research, the Reverend Ernest R. Hull, S.J., formerly editor of the Bombay Examiner, has done this in several books. He has one with a striking title, *Collapses in Adult Life*. In it he makes a study of the problem (and gives an answer to it) of why men and women who have been strictly trained in religious schools and colleges, who have lived exemplary lives while in these schools and colleges, frequently collapse morally and religiously when they have grown up. His answer is that they in their youth did what they had to do simply because they had to do it. Their life was being built up as a great arch is built, upon what is called a false-work of scaffolding. While that may be the only way to build an arch where you are dealing with solid blocks of stone, it is not the way to build up human character, where you are dealing with human acts that form human habits, and a continuing process of living.

Father Hull points out that we are too easily satisfied with mere outward conformity to rules and regulations; that boys and girls, while conforming merely through habit with these means of producing law and order, may be making no acts of their own wills; that they may be developing no power of self-control, be-

cause the control of their conduct is in other hands than their own, dependent upon wills stronger than theirs; that during these formative years they are not exercising their own wills constantly in the art of choosing to do right when they might choose to do wrong. That would be an example of what I should call destructive discipline. While it is true that the results of this regulation of conduct by external pressure are not always bad, or even bad in the majority of cases, they are bad often enough to make people who are responsible for the training of boys and girls pause to do some hard thinking.

If such a process of hard thinking should produce a disturbing reaction, there would yet be no need of jumping at once into the other camp and joining forces with those who believe that human nature should be left to itself without restraint, and that thus it will develop into what it should be. The belief that by following this method they are leading the youth of the world into a better land—green fields and pastures new—is a delusion. Actually they are not leaders at all except in the sense that the fox is leading the hounds, or that the cow-puncher is leading the mad stampede thundering at his heels. Years of actual experience in dealing with young people and some unprejudiced thinking have guided me to the conviction that there is no need of wrecking the house in order to improve it. I am sure that human nature must be restrained, must be disciplined, must be controlled. It behooves us to look around for some way of controlling it without damaging it; controlling it in a way that will give it strength, not weakness; controlling it in a way that will last.

Now if Father Hull will not allow us to bring up boys and girls under some strict system of rules and regulations which we try to induce them to worship as a fetish, and if we do not want to be leaders of youth as the cow-puncher is the leader of the stampede, we have to find some other way out. I say we have to find it. Can there be any doubt that something is wrong and has been wrong for a good while? What then can be the meaning of all the magazine articles, all the sermons, all the private conversations about the conduct or the misconduct of the rising generation? What was it that gave point and meaning to the phrase, "flaming youth"? Even discounting much of the nonsense that has been written and spoken in this regard, even taking into account the fact that as far back as history goes the records of each age show us that nearly every serious thinker, each in his own time, could see only that the rising generation had been given its head and was running to the devil, we are, nevertheless, confronted with a fact and not a theory: young people are harder to manage nowadays than they used to be. We might just as well admit it. Young people are less respectful of the ideas and opinions of their elders than they used to be. There is less unquestioned obedience than there was. This does not mean, however, that there is

really anything wrong with youth; that all that was good and fine and noble and aspiring has been used up in our generation, and that we have transmitted none of it to our children. Men and women who are dealing with boys and girls all the time and really know them have no patience with that kind of talk. The fault, if fault there be, is not in our children but in ourselves if they seem wild and unrestrained, irreverent, disobedient, over-selfish, low in their ideals, hard to manage, headed for hell.

In other words, the problem is ours, not theirs; we must find the solution of it. This is the great age of scientific and expert salesmanship, of research into the causes of sales resistance, of the capacity of the market to absorb production. Let us apply a little scientific salesmanship to our problem. The commodity we have for sale, or for acceptance, is the idea of the benefit and the blessing that comes to a man from knowing how to manage his life. The market is unlimited—as broad as the human race. The resistance is the natural resistance of human nature to regulation, to control, to restraint; in brief, to discipline. We must, in short, "sell" young people the idea that the best thing they can get out of education is the power of self-discipline. We must in some way induce them to go out after it. It is my firm belief that Father Hull was right; that the causes for collapses in adult life may all be summed up by saying that whatever discipline was practised in the lives of such people was not self-discipline but forced discipline which had its strength and power only from the strength and power of older people to force it on the young. A certain measure of this sort of treatment is undoubtedly necessary, and within certain limitations, undoubtedly good, but it cannot be all that way. The most of what is going to last will have to be discipline that is applied by self.

It seems, then, as though our task is to "sell" the idea of self-discipline to this rising generation, to "flaming youth." No easy task. Can it be done? How can it be done? Everybody will admit that it can be done and has been done with countless individuals. Our trouble seems to be that we are not getting enough individuals to line themselves up on the right side. The methods that we have used may have been out of date, and while the purpose of them is the same from age to age, we find the subjects of our efforts floating in a different medium of manners, customs, moral and physical impulses, distractions, temptations. These are the obstacles to good discipline, these are the chief and changing causes of resistance to it. They may not increase in number from age to age, but they may come from different quarters. Our fathers and mothers never had to reckon with the automobile as a destroyer of discipline, or the telephone, or the moving pictures, but they must have had other things to contend with. In meeting attacks from so many quarters there is no use in running around the edges of things, for by the time you have regu-

lated the automobile in its influence on youth, you will probably have to change your tactics in order to deal with the airplane. From the outset you might as well concentrate on the heart of things, and that is the heart of man. The minds and hearts of these boys and girls we are dealing with today are made of as fine stuff as any that ever came from the hand of God. Their capacities are as great in general as the capacities of the best-living men and women the world has known. They may not realize this themselves. It is our task to make them realize it.

Now to get about doing it—and here we come to the parting of the ways. Are you going to apply religion to the problem, or are you not? If you have no religion, you cannot apply it without being guilty of the basest hypocrisy. If you do not apply religion, you will have no sanction for any law that you lay down. There is no reason why any human being should submit to a "Thou shalt not" if the imperative comes from anyone less than God. There can be motives for good conduct other than religious motives, but they will be developed from self—self-respect, self-interest, self-advancement—and they will be strong enough motives, too, to do a fairly good job until the time when self thinks that it will be better served by some other less conventional and approved course of conduct. Then the system will break down to whatever extent the demands of self require for its own satisfaction. If, however, you have the courage of your convictions, you have first got to teach young people their responsibility to God; to teach them that God has revealed Himself in the natural law and in the divine, positive law of the Ten Commandments; and that their eternal destiny depends upon their conformity with God's demands upon them. You have

got to teach them that there is something in their own nature rebellious against restraint, and that they must resist it; you must teach them that one of the most interesting subjects of study for each man is himself.

As a help in what you are endeavoring to do, you can make use of the general desire for knowledge that makes any regular boy want to know about how an automobile engine works, and induces him to take an interest in chemistry or physics. Young people must be stimulated to investigate their own natures. We must try to teach them to know themselves. They must be made to understand that the finest art they could ever practise is the art of the regulation of their own conduct. They must be brought to believe that they can never acquire that art, as they could never acquire any other, without constant practice in the principle of doing little things, as the right way of finding out how to do big ones; and you must above all things try to make them assume for themselves full responsibility for everything they do. Mistakes, faults, rebellions against discipline must be looked upon as coming from a lack in themselves, a defect in the management of their lives and of their conduct, which, if they are to be happy, they must learn to correct. You must, if you can, get them interested in this aspect of their lives, and you must make it worth while for them to do it. Punishment is necessary, but it is by no means the only way or even the best way of bringing about the desired end. There should be rewards, too. You should make them understand that you expect them to do the right thing when they are on their own and not because they are under control or supervision, and when they continue doing the right thing over a considerable period of time, they should have some very precious reward.

WHERE IS EDUCATION?

By FRANCIS P. DONNELLY

ASK a tennis player where his skill in tennis is while he eats or sleeps, and he will tell you that he does not know the physiology of the subject, but that his fingers, arms, legs, eyes, body, their nerves and muscles, his own ability to concentrate and to keep cool, all these and other factors have been practised, coördinated, and like trained servants respond to his wishes almost automatically. The singer and speaker and musician and artist and pugilist even, all have the same convictions as a Tilden or a Wills. They carry their skill with them, and that skill enables them to perform easily and consistently in their own chosen profession. They have, in a word, good habits, habits which have been implanted by practice in trained faculties.

Now ask an educator where a student's education is when he gets it, and you will receive a bewildering variety of answers. Pedro Tamesis Orata (The

Theory of Identical Elements, 1928) has summed up what might be called the geography of education, in his treatise where he gives the conclusions of educators on the famous question of "transfer." Dr. Orata, in addition to the thirty conclusions which Rugg classified under ideational factors, attention factors and attitudinal factors, has added other lands of learning bringing the number up to 103. Dr. Orata, it is true, is not explicitly localizing education, but he does give a summary of the findings of educational experimenters who wish to determine how education carries over from acquisition to use, and is therefore equivalently stating where the experimenters think education is located in the interim. "The variety of opinions," says Dr. Orata, "is staggering," and he despairs even of a logical classification. If educational psychologists would adopt a common language such as mathematicians and chemists and other scientists have, the ordi-

nary reader could understand and follow them. Of course these hundred views by a few accepted distinctions could be easily reduced to a very small number. For instance, "ideational, attention and attitudinal," under which headings Orata hopefully suggests that the hundred views may be grouped, are very nearly equivalent to mind, memory and will. But what educational theorist today has the hardihood to say anything so antiquated as "Your education is in your mind, memory and will"?

Now before the days of Herbart, if you asked a man where his education was he would answer, "My education is a habit produced by practice and located in certain faculties or powers." Everybody would understand that answer, as they would understand a like answer from an athlete or artist or professional man. The physiology, the psychology of act or habit or power, few or none would understand completely, but the old-time answer would be true and intelligible, though not profound. Herbart intruded into this simple paradise of traditional education and, as we are solemnly assured, drove out all faculties forever. That is one dogma which modern educational theorists seem never to question or doubt. The hundred experimenters described by Dr. Orata agree at least in that. They avoid the word faculty. Wherever your education may be, it is not in a faculty. Professor A. I. Gates in his address as retiring chairman of the Section of Education, American Association for the Advancement of Sciences (School and Society, January 5, 1929) says:

The social criterion of educational values found justification in those early scientific studies, which disclosed the fallacies of faculty psychology and its corollary, mental discipline, and which led to the discovery of common elements as the basis of transfer of experience.

Professor Gates does not, unhappily, give us the scientific studies which did away with faculties. Even Herbart himself did not expel faculties except by a synonym. Herbart's "massed and organized ideas" are somewhere. The stages which Herbart demands for education, "preparation, presentation, comparison, generation, application," suppose something in the learner which is the subject of preparation and of the other stages, and so we have Wundt, as interpreter to Herbart, bringing back faculties under another synonym. Wundt, as quoted in Monroe's *Encyclopedia of Education* (Apperception) says:

The more modern tendency has been to revive the notion of an inner activity lying behind the mental content and vivifying it.

That sounds suspiciously like the faculty of the mind which has held the boards ever since philosophy began.

Even Professor Gates in the very sentence in which he exiles faculties, brings them back under the "common elements as the basis of the transfer of experience." If

there is something in the subject which persists through more than one common experience, you have there a faculty. "Basis of experience" is only one of a dozen or more synonyms by which the hateful term, faculty, is banished by Professor Gates from polite society. Other terms he uses are "aptitudes, adjustments, resources, skills, capacities, temperamental and volitional habits, dispositions, character traits, factors, responses, vital features," etc. These are surely not idle words; they have something corresponding to them in the realm of reality, and where these things are there is a power to do things; there is a habit and something to sustain it; there is a faculty. It is amusing to see modern educational psychology driving faculties into full retreat by a volley of synonyms. Professor Gates speaks of "fundamental factors underlying human abilities and aptitudes." That resembles Wundt's modern presentation of Herbartism and very obviously differs only in synonyms from the despised "faculty psychology."

Might it not be said that the whole dispute of "transfer" and "formal discipline" is only a question of words? If a meaning is given to "faculty and to formal discipline" which no one seems to have held, for example, "that mind consists of discrete and independent mental functions" (Orata) then no experiment is needed to prove the absurdity of such views. Man is not a machine, not a collection of "discrete and independent functions." Aristotle's unity of matter and form is an intimate, mutually dependent unity constituting one nature. It is not the powers or faculties which act, but it is man by means of his powers or faculties. The eye does not see or the ear hear, but man sees or hears. So too, the will does not will or the mind think, but man thinks and wills with the help of different faculties or powers. "Actus sunt suppositorum" is the way scholastic philosophers put the truth. "Persons act, not their powers." Saint Augustine writes as follows:

Memory, mind and will belong to me not to themselves. Not for themselves but for me do they act. Rather I act through them. It is I who remember by memory and understand by mind and love by will.

Some thinkers held that these capacities in their ultimate psychical state were distinct from one another in thought only, but in reality were identically one with the soul or unifying principle. Others held that the faculties had a real distinction, were different entities, but no one held that they were separate, independent realities or substances. The soul in Aristotelian and scholastic philosophy was a simple, spiritual substance without parts and never could be conceived as made up of discrete and independent faculties such as Herbartians imagined. Herbartians secretly assume the very teaching of Aristotelian scholasticism while elaborately reducing to dust a straw man of their own fashioning.

Orata is, as a rule, very sound and reasonable in

his psychology. He is indeed haunted by the phobia of faculties, but takes them for granted as blissfully as any good Herbartian who satisfies his conscience by calling the rose a shrub or flower while keeping the sweet fragrance. Orata has his own geography of education. For him education is located in meaning and in concepts, as the reader can perceive from the following passage:

In all intelligent behavior we utilize habits, but these habits are controlled and redirected by meanings. . . . If transfer is facilitated by concept formation, then education, in order to facilitate transfer, must of necessity be concept building. . . . Transfer is to be defined as the extension and application of meanings to new problems or situations in such a way that we can deal with them effectively.

For Orata then it is not the identical elements but the new elements which are the test of education and intelligence. On that point he is quite right. Habit tends to be automatic. A man can run a machine while his mind is elsewhere simply by virtue of imposed habits, but when a difficulty arises he must think. Habit may be a test of past intelligence, it is not always a test of present intelligence. The trained habits of animals are a test, not of animal intelligence but of the trainer's intelligence.

Professor Herbert C. Sanborn declares, in a paper dealing with this question, *The Dogma of Non-Transference*, which appeared in the *Peabody Journal of Education*:

The mind is not a bundle of faculties, and also not a bundle of functions—or indeed a bundle of anything—but rather a unitary psychic organism, the whole of which is doubtless somehow involved and modified, or educated, in all of its responses.

This is as fair a statement of the Aristotelian and scholastic position as one could demand, and the Professor of Vanderbilt University, in 1927, taking his stand against the extremists, gives us the true geography of our education. Aristotle and the scholastics would say the same thing in other words. Your education, they would say, is located in your unitary psychic organism, that is, in your soul, which took part in every act you performed and must necessarily have had habits formed in it. These habits, being the outcome of acts, will be located where they are produced, in muscle, in nerve, in imagination, in mind and in will, and will participate of body, of sensation, feeling, thought and wish, in the proportion that these factors concur in effecting the act.

Experimenters and theorists in the matter of training should not be under the impression that all training whether of muscle or of imagination or of mind or of will is to be carried on and perfected in the same way. As the elements are radically different, so will the acts and habits be radically different in certain features. In these experiments, as far as their meagre description permits us to judge through Rugg's and Orata's brief

summaries, there is, for example, no evident appreciation of the difference in education between the learning of science and the mastery of an art and the acquiring of a virtue. Orata insists rightly on meaning as an indispensable factor in education; and yet, if meaning signifies definition only, although not a single step can be made in pure science without strict definition, and although in experimental science provisional definitions are almost equally necessary, in art and virtue definitions are not necessary at all. One may be a poet or be patient without knowing the definition of poetry or patience, but one can hardly acquire the habit of poetry or patience without models either existing outside or visioned ideally within.

Practice does make perfect. Let educators tell us the best way to practise our faculties, whatever you may call them, that we may locate in them an education of science through truth, of art through beauty, of virtue through moral good.

Practice makes perfect until automatism results. Habit, if persistently cultivated, remains second nature. One automatic habit may clash with another habit or coöperate with it. Man must be always at the wheel. His expertness will be shown in meeting a new situation where he must check or redirect or change his habitual train of acts. Can a man be trained to meet new conditions? He can be so trained, not by specific training but by general training. He cannot be taught what is new, but he can be taught the general class to which the new element belongs. He can be taught definitions which will include the new feature in a general way. In the days of horse cars, the driver of one turned out for a load of hay. His education was generalized to the extent of giving half the road. He had not included in his definition tracks and all they meant. He clung to his old habit which was not general enough, and shook the filling from the teeth of his passengers as he bounced his car over the cobblestones.

Specific training results in specific habits which become automatic and of themselves dispense with mind. If there were no general training, there would be no education at all. You do not train your blood to flow or your digestion to operate. You may, if you have an education or general training, remove obstacles and promote good conditions for specific faculties or powers. You may call a doctor; the horse cannot.

Your education, therefore, is located just where the act was performed and where the general habit was begun. Nobody may ever know how many elements enter into that act and that habit, elements vital, sensitive, intellectual, volitional, as no one may know fully what intervenes between microphone and radio horn. Still education does take place where act and habit operate, or the principle of causality is untrue and so all science untrue. We have arrived at a series of truisms. The last stage, however, of all philosophy and all science is to introduce us fully to truth, and familiar truth is a truism.

TRAFFIC SIGNALS FOR TEACHERS

By SISTER M. ELEANORE

DURING the last year a vast amount of pedagogical and literary agitation has found expression in certain articles in our magazines. Protests innumerable have been hurled at the heads of us poor inoffensive teachers of English because we turn out students who "butcher the language and confound the literature that is their heritage." Now, most of us teachers of English are certain that more than our share of the students who enter college will designate English when the president, after the manner of Mr. Dooley, asks them, "What branch iv larnin' wud ye like to have studied f'r ye by our competent pro-fissors?" Most of us know, too, from sad experience, that when students fail in the scientific or other courses they have entered upon, they will almost invariably be directed by a harassed dean of studies, or will voluntarily choose, to enter instead the English course.

Somehow or other a fallacy has grown up that it takes but small brain power to pursue the course in English. Ten years ago this fallacy was not so appalling in its consequences as it is now. Ten years ago the high school student brought into college a literary background filled with well-known and loved masterpieces of literature. Dickens, Thackeray, Scott, Stevenson, Hawthorne, Poe, Milton, Chaucer, Tennyson, Shakespeare—all the great English writers had joined to make of the high school student's mind a storehouse of riches and of his pen a means of self-expression. He knew all these writers for the reason that from the fifth grade to the third year in high school he was reading, in time and out of time. Pulled away from a book to table, driven from a book to bed, cajoled from a book to run an errand, he voluntarily put behind him all the reading that must be done in college if at all. Young people do not read nowadays. They go to the movies; they flock to the dance halls; they spend hours daily in the automobile. And we college teachers pay the piper.

Sometimes, when I run over the list of masters in a branch of English literature for the benefit of a beginning class and then note the utter bewilderment of most of the students in the face of unfamiliar names, I am tempted to hurl anathemas at them for having the mental audacity to undertake the course at all. Then I remember that they are victims of this modern pleasure-mad age rather than positive aggressors against learning, and I set myself to renewed study of my "branch iv larnin'." But what can one do in three hours a week for a semester? Teachers of college English the country over would rise up to call blessed the high school teacher who could invent a process by which high school students could once more be induced to read the extra-curricular classics;

for then we should no longer be confronted by the spectacle of college graduates who literally have nothing to say and, if they had something to say, would have no language in which to say it. Oh, they are not all hopeless—despite all circumstances against them, the book-lovers and readers do appear in small numbers. Were it not for these few consolers in affliction, most of us teachers of English would hie ourselves to the kitchen or to the laundry in quest of a job.

There are, too, always a number of students who are preparing to become teachers. These are my hope for the future. If, somehow or other, I can awaken in them an appreciation of the classics, they will urge upon their future students the unrequired reading of immortal literature. Subtracting from my classes the students who are natural born readers and those who are seriously preparing to teach high school English, I have left those students who did practically no reading in high school and whose supplementary reading in college consists of best sellers.

There is perhaps no more thankless task than to lead a cause lost even before its undertaking. On the other hand, the entirely static posture of the worm that constantly refuses to turn is doubtless the last word in humiliation. For some years now I, and many other teachers of literature along with me, have been compelled by a large group of our students to play the humble worm. Though I have read most of the masterpieces of literature, I am thrown into dire confusion two or three times a month by the following question, usually put to me by a pert miss of seventeen or so:

"Have you read the very latest best seller entitled Such-and-such by So-and-so?"

Now, ordinarily I should not be embarrassed by such a question, fortified by the knowledge that I was reading books centuries old when the young lady was chewing her teething ring. But, the modern young lady being what she is, I am loath to say no. Upon my denial she always gives me a look which says: "And you pretend to know enough to teach me! Why, what do you know? You can't converse about literature at all." Then I feel like humbly beating my breast in acknowledgment that all the world says about us teachers of English is true. When I was less experienced I used to try to confuse her in turn by asking, for example, "Have you read Jane Austen's *Northanger Abbey*?" But I desisted, after a few results such as the following:

"No. What's it like? How old is she? Is it a love story?"

"It was written in the eighteenth century. I think she was well along in her twenties when she wrote it,

twenties as an old maid would reckon them. It gave the death blow to the Gothic romance."

"I see. Of course if she was an old maid, she couldn't write a good love story, unless perhaps she aired her Freudian repressed desires." (Once I nearly choked over those words, but now they sound natural on the lips of a seventeen-year-old.) "But, goodness, who'd be interested in somebody who wrote away back in the eighteenth century? Now, that Gothic romance might be interesting. It would be screamingly funny to read romance written for the credulous people of the eighteenth century. They were so sort of naive, I imagine, don't you? We know, of course, that there isn't any real romance in the world. Love's young dream is all an illusion. But those modern novels that recognize that fact and treat love as it is, a thing of passion that soon burns to ashes—well, it's a shame you haven't read *Such-and-such* by *So-and-so*. That's real literature for you; it is a piece of real life that fairly burns the paper on which it is written."

It will be readily seen why I despaired of trying to confuse the young lady by asking her if she had read literature that is immortal—I, who know only such naive literature as *Macbeth* and *King Lear* and *Jane Eyre* and *The Scarlet Letter*, along with certain modern productions that I admire. Now I answer her with the best imitation I can produce of her own astonished look. She may interpret it in one of two ways: first, that I am simply amazed that she should even ask me whether I have read any book that is on the best-seller market; second, that I have read it and consider it so outdated already, since it has been on the market a month, as to be amazed that she should even remember its existence. While she is puzzling out which of these interpretations would be cleverest for her to use, I switch her attention to something else.

Now, because I know how many other teachers are suffering these constant humiliations along with me, I have about decided to originate the club of the astonished look, despite the fact that I am sure ours is a lost cause among these ultra-modern students. There is something about a look of complete and open-mouthed amazement that paralyzes the beholder into silence. She cannot be sure whether she has just made a remark or asked a question which should be utterly taboo in polite society, or has just displayed the kind of ignorance that shocks the hearer, or has just wounded the one addressed in her sorest mental complex. While she is groping about in her mind for the apology which certainly must be offered for whichever of these offenses has been committed, the one offended can make her quite happily at ease again by exclaiming, perhaps, "Oh, I have such a violent twinge of rheumatism just now!" She will be sure to leap into the breach offered, with a solicitous question about the length of time one has been bothered with the complaint or about the badness of the weather.

The astonished look is a real refuge for the afflicted.

We teachers certainly are afflicted nowadays, despite the fact that there still remain a few students who believe us when we say that to read classic literature is ever so much more important than to read the latest best sellers, and who will do something by their literary culture to stem the tide of anathemas that are hurled against us teachers of English by pedagogical and literary critics. I am not at all of the opinion that no good literature is being produced; I admire much of our contemporary production. I know, too, that even the classics had their day of birth and that some of them were best sellers at once; but almost always the judgment of conscientious book reviewers went hand in hand with the judgment of the general reader. Now, condemnation on the part of conscientious book reviewers is almost a guarantee of wide sales.

The situation is very difficult. However effective the astonished look may be against individual students, it is no weapon at all against those critics who are scolding us teachers of English because of the dearth of literary background and the lack of mastery of our language on the part of our college graduates. There is very little time for extra reading in the life of the college student pursuing a difficult course. If the masterpieces of literature have not been already read, but few of them can be read before the student is graduated, no matter how earnest teacher and student are. A novel, a book of poems, a group of plays, a collection of stories, read within a month mean much time and energy. If, however, these have already been read and need only to be reviewed by way of preparation for class analysis and interpretation, additional readings may be required. It is the business of those in charge of high school students to see that sufficient extra-curricular reading of good literature be done. Now is the time for someone to offer a means to this end. If this be done, then we shall revert to those happy times when our students had learned to write good English before they entered college, by study of the literary style of the masters, and when they came to us with minds enriched and deepened by the good food on which they had been fed.

June

Is this, then, Juliet, the tall, white rose?
This, Romeo—the royal rose in red?
Hush, you will hear, for well the night wind knows
The words that once these parting lovers said

Long since, in that dim land, that golden time
Of youth's immortal honey-clustered hours,
When two, amid the gentle nuptial chime,
Wore joy as beautiful as breaking flowers,

Yet brief, alas, as June, like to the stay
Of these dear blooms that yearly bud and blow,
Flinging with lavish hands their wealth away,
Before they smile good-bye and softly go.

J. CORSON MILLER.

THE EVOLUTION OF AN ANTI

By JOHN A. RYAN

SINCE the appearance of my article in *The Commonwealth* for April 3, *Who Shall Obey the Law?*, not a few persons have commented on my supposed change of attitude toward prohibition. To be sure, it is not necessarily irrational to change one's mind on a contentious subject. Such a change may exemplify mental progress and wider knowledge. On the other hand, a change of opinion sometimes calls for justification by positive reasons. Again, the supposed change may not be as deep or as thorough as is assumed by those who are kind enough to be interested. Inasmuch as the history of my own opinions on prohibition is probably typical of the changes and the progress that thousands of other Americans have made in their thinking on this subject, a summary presentation of that history may be of some interest to the numerous readers of this magazine.

So far as I can recall, the first statement of mine on prohibition that ever got into print was published in the *Fortnightly Review*, April 1, 1916. A note at the top of this very short contribution informs the reader that it was written at the request of the editor. The following extracts from the article constitute the only part of it that is pertinent to the present discussion:

I am in favor of prohibition wherever it can be reasonably enforced. If the amount of liquor consumption is reduced by three-fourths, I should call that condition one of "reasonable enforcement." The state of Kansas exemplifies, I think, that situation. To be sure, there is a considerable difference between rural and urban observance of the law. A state may so enforce the law that only quite exceptional persons get liquor in the country and the small towns, the great majority of the young growing up without any knowledge or thought of intoxicating drink, while a considerable proportion of the city dwellers get it, either from outside the state or through illegal sellers within the city. Even then, I think the law may be on the whole desirable and beneficial. . . .

Assuming that the law is enforced to the extent indicated, I cannot see that anyone's moral rights are violated. . . . Rights are necessary and valid in proportion to the importance to human welfare of the spheres of action which they cover; they are not, with the exception of the right to life, ends in themselves. Now I do not believe that drink is so important to the welfare of men in general, or of any man in particular, that the assumed right thereto may not disappear in the face of the great

Father Ryan's recent Commonwealth paper—Who Shall Obey the Law?—called forth abundant comment and criticism. The following article has been written to answer one or two common objections advanced against the author, and particularly to explain the extent to which "a change of mind" is involved. Of more than usual interest, the paper is, we believe, also a wise commentary upon the trend of public opinion about the Eighteenth Amendment and the correlative legislation which has appeared to sustain it during the entire past decade.—The Editors.

social good that may be effected by the abolition of the opportunity to drink. . . .

Of course, the motives, the viewpoint, the undemocratic spirit, and the false philosophy of the professional prohibitionists and the Anti-saloon Leaguers, are quite another matter. For these features of the prohibition movement I have nothing but detestation and contempt.

Evidently the foregoing paragraphs referred to state, not federal prohibition. In the years 1918 and 1919 I published under the following titles three editorials in the *Catholic Charities Review*: *Undemocratic Prohibitionists* (April, 1918); *Intolerant Prohibitionists* (June, 1918); and *Prohibitionist Tyranny* (February, 1919). Shortly before the first of these productions was written, the Eighteenth Amendment had passed Congress and been submitted to the states for ratification. Here is the most significant paragraph in the first editorial:

The prohibitionists show a disregard for individual liberty in their attempt to establish national prohibition. There seems to be no sound reason why the people of each state should not be permitted to decide this question for themselves. There is no national exigency demanding uniformity of legislation on this subject. . . . The states that prefer to have liquor can enjoy that condition without hindering the desire of other states to have prohibition. The latter already have the power to protect themselves against the contaminating influence of the former by excluding liquor shipments entirely. Yet their representatives in Congress have sought to impose prohibition on the liquor states by means of an amendment to the federal constitution. They wish to confer and impose the benefit of prohibition upon those benighted states that have not sense enough to adopt the measure themselves. This is essentially the same attitude of undemocratic paternalism and superior tyranny that, as we noted above, is taken by the professional prohibitionists toward individual drinkers.

In the second editorial, I reaffirmed this position and quoted a letter from an angry subscriber which contained this delectable effusion:

None but the unthinking will be deceived by the oft-refuted booze rot in your April number, but it is a pity you saw fit to publish such illogical stuff. It sounds very much like the inexhaustible shallow prattle of one of those beer-foam philosophers of Baltimore, but no matter where it came from, I could smell the beer on it quite distinctly, and read the same stuff in the brewers' journal and other liquor organs, time and again. When my subscription expires, please stop sending me the

magazine. If I want pro-booze arguments, I can get all I want of them, and get them first-hand, and put up in better style, from the booze press, and they have the additional merit of being what they profess, booze organs.

The last of the three editorials was written after the ratification of the Eighteenth Amendment and a few months before the enactment of the Volstead bill. In the opening paragraph I said that the wisdom and the justification of national prohibition were not at the moment practical questions, that we should have to "wait and see" whether it would prove efficacious. The question that was still within the realm of actuality, I said, was whether the Anti-saloon League would succeed in its efforts to get into the enforcement act (the Volstead bill) a clause forbidding the manufacture and possession of liquor for personal use. This extreme proposal I denounced as an unjustifiable exercise of legislative authority.

My next production on the subject was a short article in the *American Ecclesiastical Review*, April, 1924, under the heading, *Are Our Prohibition Laws "Purely Penal"?* This was a reply to a solution of a "case of conscience" which had previously appeared in that magazine. The greater part of the reply consisted of a technical argument in refutation of the preposterous proposition that all civil laws are "purely penal." At the end of the article I drew the conclusion that the Eighteenth Amendment was not "purely penal" and that it had "the same validity as any other civil law." As to the Volstead Act, I said that those provisions of it which forbid a person to manufacture, possess or transport liquor for his use or to give it to his friends "are tyrannical and unjust interferences with the liberties and rights of the citizen." I then added this paragraph:

Therefore, the person who day after day carries on the business of bootlegging is guilty of a grave violation of an important, morally binding law. It is difficult to see how he can be absolved in the tribunal of penance unless he promises to discontinue his illicit occupation. Does the person who purchases liquor from him likewise sin gravely? Probably he does not, unless his patronage be more or less continuous. If it is given only on rare occasions, the coöperation can probably be regarded as lacking the degree of importance necessary to constitute a mortal sin.

An article which I published in the *Catholic World*, May, 1925, set forth at considerably greater length the conclusions just summarized. Here are its most important conclusions:

The Eighteenth Amendment and those provisions of the Volstead Act which forbid the sale of intoxicating liquor and which prohibit acts involved in or immediately connected with the sale of intoxicating liquor are binding in conscience On the other hand, the non-commercial and private manufacture, possession and transportation of liquor for consumption by oneself or one's friends, remain lawful in the field of conscience

and morality Inasmuch as the law which they [bootleggers and saloon-keepers] violate has to do with a grave matter, it is difficult to see how they can carry on their traffic without committing a sin which is grave. . . . The person who buys liquor only occasionally and for his own use cannot be held to coöperate so gravely in the evil traffic that each purchase renders him guilty of grave sin. On the other hand, it is difficult to see how these acts can be regarded as entirely free from moral guilt.

These conclusions were based upon the assumption that federal prohibition of the liquor traffic was not an unjust interference with individual liberty; for it had approved itself to the public authorities as the best method of abolishing or reducing grave social evils. I admitted that if the legislators were mistaken in this judgment the prohibition laws were unjustified, but I contended that they and the laws were entitled to the benefit of a legal and moral presumption that no such mistake had been made. If this presumption is to be overthrown, I said, "a vastly greater amount of evidence will have to be brought forward than has thus far appeared." Nevertheless, I gave it as my own opinion that state prohibition or the Canadian system, or a combination of both, "would in the long run have proved more effective."

In the latter part of the year 1926 I revised the *Catholic World* article for my book, *Declining Liberty and Other Papers*, which appeared in April, 1927. The revision included the first and most fundamental change that has occurred in my opinions on prohibition. I have consistently held that national prohibition involved such a grave restriction upon individual liberty and individual rights that it could be morally justified only when it was not only an effective, but the most effective, kind of liquor legislation. Previous to 1926 I had held that the federal prohibition laws enjoyed the presumption of conforming with this condition. By 1926 that presumption seemed to me to have been negated by the consequences of the legislation. Hence I put the following paragraph into the book cited above:

Six years of experience with the legislation have changed its moral aspect. There is now grave reason to doubt that the conditions necessary to justify this degree of interference with individual rights really existed. The degree of success which attended state and local prohibition prior to the national legislation, the degree of success achieved by the Quebec system, and the degree of failure which has characterized the attempt to enforce national prohibition, constitute sufficient evidence to warrant a reasonable and prudent man in holding that the Eighteenth Amendment was an unnecessary, unwise and unjust enactment.

Two questions which had been discussed in the *Ecclesiastical Review* and the *Catholic World* articles received no mention in the book: namely, the moral status of the liquor merchant and of his customers. Had I dealt with these questions I undoubtedly would

have drawn the obvious inference from the paragraph just quoted, that, so far as the law itself is concerned, both seller and buyer are free from moral guilt or blame if they feel morally certain that the law is devoid of ethical validity. The morality of conducting and patronizing a business which involves violence, corruption of officials and other serious risks and dangers, I have never discussed anywhere. This is a much more complex question than that of merely violating the law as such.

My article in *The Commonweal*, April 3, 1929, presented only one change of opinion from previous printed statements. This was the judgment that no person is under moral obligation to refrain from purchasing liquor, by reason of the law itself, even if the law were considered binding in conscience. The basis of this judgment I found in the deliberate refusal of Congress to prohibit purchases. This refusal clearly indicated that the lawmakers did not intend to impose even a civil obligation or penalty upon those who desire to buy liquor. Consequently, no foundation existed upon which to erect a moral obligation. This phase of the situation I failed to consider when I was writing the articles for the *Ecclesiastical Review* and the *Catholic World*. The other, and the more important, of the two main propositions defended in my *Commonweal* article, was that there exists no universal moral obligation to obey *every* civil law, and to continue to observe *every* such statute until it is repealed. Of course, I have never subscribed to the contrary doctrine, at once tyrannical and shallow.

Incidental to the question of the purchaser is an amazing assertion recently made by Dr. S. E. Nicholson, associate superintendent of the Anti-saloon League. "The real purpose of the Eighteenth Amendment and its enforcing statutes was the prohibition of the traffic in beverage intoxicants, including manufacture, sale, transportation and exportation." The critics of prohibition have committed, he declares, "the fatal error of assuming that the primary purpose of the law is the inhibition of the personal use of liquor." One is moved to inquire how the lawmakers expected liquor to be available for use if the law were enforced. "Inhibition of personal use" may not have been the "primary" purpose of the Eighteenth Amendment, but it was certainly the ultimate object of the Volstead Act. The third section of the latter ends thus: "and all the provisions of this Act shall be liberally construed to the end that the use of intoxicating liquor as a beverage may be prevented." Dr. Nicholson either does not know his Volstead Act or he has become ashamed or afraid of this tyrannical and futile avowal of its final purpose.

Following is a summary comparison of my present and past attitudes. Concerning the unwisdom of national prohibition and the menace to individual liberty which it involves, and concerning the immorality of including in such legislation the manufacture and possession of liquor for personal use, my opinions have never

changed except in the direction of greater intensity. Concerning those provisions which forbid the sale of liquor and its manufacture and transportation for sale, I still hold, as I did from 1920 until 1926, that they enjoyed during those years a presumption of social utility and ethical validity. Cumulative experience, however, has definitely destroyed the presumption that favored the "noble experiment" during the early years of experimentation. The manifold evil consequences of national prohibition have shown, to all who have eyes to see, that it is not only not the best but probably the very worst method of dealing with the liquor problem. Therefore, I do not think that the national prohibition laws are any longer directly binding in conscience. The question of their indirect obligation, on account of the social disorder which their violation entails, is one that I am not now called upon to discuss.

The Horse's Skeleton

At the meadow's further corner where
The wood begins, I saw it there:
The grey bones sprawling on the ground,
The sweet grass growing thick around.

No fright like his who stumbles on
Grim relics of the mastadon
Was mine. For, rising through the skull
And ribs, wild flowers were beautiful.

Through the eye-sockets clambers up
The tall, audacious buttercup,
And clover nestles by the teeth—
No longer made afraid by death.

Looking upon these bones I trace
The history of lost pride and grace;
Some remnants of their speed and power
Are moldering even in this hour.

Now time turns back for me: I am
The eye that sees you by your dam,
Mercurial, long-legged, shy,
Lifting your head to snuff the sky.

Growing in strength, you race the sward
With primroses and daisies starred,
Nuzzle your manger, roll in grass,
As if your year would never pass.

But pass it did. You dragged the plow
Through fields beyond where you lie now,
Though once you held no hedge too tall
When you heard the pack and the huntsmen call.

Time drooled on; the young squire forgot
Whether you were alive or not.
And when you dropped he did not miss
You gone, till your bones were bare like this.

No grave could be a better home,
So they left you here beside the combe;
And bees come foraging for pollen
Among the flowers where you have fallen.

THEODORE MAYNARD.

IN MEMORIAM: CONDÉ BENOIST PALLÉN

By JAMES J. WALSH

THE death of Condé Benoist Pallén removes from the scene in the United States a man who for almost half a century played an important rôle in the dissemination of truth as he saw it. As the managing editor of the Catholic Encyclopedia he did more than any other layman to assure the success of that work which has meant so much for making readily available to the English-speaking world what should be known about the Catholic Church.

Before the publication of the Catholic Encyclopedia, English-speaking non-Catholics had no source of information to which they could go in the confidence that it represented the thought of the Church of Christ. Many were inclined to think that anything written by Catholics about religion was just so much propaganda and had no necessary connection with the realities of Catholic truth. The Catholic Encyclopedia, however, constituted a definite presentation of what should be known about the Church, and came to be recognized by the scholarly world as thoroughly authoritative.

Just when the first volumes of the Encyclopedia were being published, there was, as if providentially, a striking demonstration of the need of first-hand information with regard to the Church. Professor Von Ruville of Halle-Wittenberg, Luther's old university of Wittenberg transferred to Halle, became a convert. In his volume, *Back to Mother Church*, he confessed that though he had been for twenty years professor of history he had never read a Catholic book. He thought that he knew all about the Church though he had obtained his information entirely from Protestant sources. The very first Catholic book that he read made a convert of him.

This one example makes it easy to understand how much Dr. Pallén's work as the managing editor of the Catholic Encyclopedia meant for seekers after truth. To supply readily available material with regard to the Church, her history and problems, was to accomplish a really great work for truth. The man who at critical times and in difficult pecuniary emergencies helped the project over the hard spots which sometimes threatened to be serious obstacles to its success deserves a credit and a kudos in American life that will not soon be allowed to fade. This was the work of twenty years of his maturity. During the past five years Dr. Pallén's association with the publication of the new encyclopedia, *Universal Knowledge*, and with the *Catholic Dictionary* issued under the auspices of the Board of *Universal Knowledge*, has conferred added prestige on him.

Dr. Pallén was the son of Dr. Montrose Pallén, a well-known member of the medical fraternity of St. Louis, and of Anne, the daughter of Louis A. Benoist, a prominent banker. The son, born in 1858, was

graduated from Georgetown University in 1880 and received the degree of A. M. in 1883. He then went to Rome with the definite purpose of studying Thomistic philosophy. Now that courses in the philosophy of Saint Thomas are being offered in many of the secular universities and reverence for the Angelic Doctor of the thirteenth century has come back, Pallén's foresightedness can be more properly appreciated. He anticipated by nearly fifty years an intellectual movement that is now a prominent feature of serious education. While at Rome he was a fellow-student of the present Pope, Pius XI. For some years after his return he occupied the post of professor of philosophy at St. Louis University and during this time lectured in many cities of the country on Catholic subjects. In 1886 he married Georgiana McDougal Adams, daughter of John Adams of Tennessee. Their ten children are all alive, and most of them were not far from him during his last years. Between 1887 and 1897 he was for some ten years the editor of *Church Progress*, the weekly paper of the St. Louis archdiocese, and lectured throughout the country on Catholic subjects as well as at the Catholic summer school on Lake Champlain, the western summer school and the Catholic winter school in New Orleans.

About the beginning of the twentieth century Catholics were aroused to bring about the elimination of sources of flagrant misinformation with regard to the Church, notably certain encyclopedias in the English-speaking countries. All sorts of historical errors had crept into these encyclopedias, so that it was practically impossible for those outside of the Church to secure proper information. In an article with the title, *The Poisoning of the Wells*, printed in the *Messenger*, the monthly organ of the Jesuits in the East at that time, the Reverend John J. Wynne pointed out the number of errors and prejudices of all kinds which had crept into encyclopedias and were maintained there though modern historical investigation had shown them to be entirely wrong. Father Wynne called attention particularly to certain encyclopedias just then in the course of publication, to which a large number of Catholics had subscribed, as being especially offensive in this regard. This led to the cancellation of subscriptions, and touched publishers on the pecuniary nerve.

As a result, definite efforts were made by the editors of these encyclopedias to bring about the correction of errors in them so as to harmonize them with the findings of recent historical research. In this work Condé Pallén, as the revisory editor of the *New International Encyclopedia* and of the *Encyclopedia Americana*, was most prominent. While engaged in this effort he called my attention to the fact that a number of the encyclopedias declared that dissection had been prevented and

the development of scientific anatomy sadly hampered by a papal bull which forbade the cutting up of human bodies. I told him quite frankly that I thought perhaps some mediaeval Pope had issued such a document. He insisted that we should see it. It proved to be a decree of Pope Boniface VIII (1301) forbidding a practise that had crept in during the crusades—the dismembering and boiling of the bodies of noblemen who had been killed, to ensure their preservation for burial in their own homes. The papal decree, *De Sepulturis*, forbade this practice as both abhorrent to human nature and likely to lead to the spread of disease.

This is the document which supposedly prevented dissection. As a matter of fact the history of dissection can be traced from a few years after the issuance of the bull and came, in the next generation, to be a very common practice in Italy. Before the middle of the fourteenth century Guy de Chauliac tells how his teacher, Bertruccio, made a series of dissections giving his students an excellent opportunity to know human anatomy. Dr. Pallen's insistence on getting the original documents led me to present them in the volume, *The Popes and Science*, for what was true with regard to anatomy proved to be also true with regard to various papal documents which had been supposed to hamper other sciences, especially surgery, astronomy and chemistry.

No wonder that after a series of experiences like this, Dr. Pallen was ready to devote himself wholeheartedly to the Catholic Encyclopedia in order to supply information founded on original documents with regard to matters relating to the Catholic Church. For twenty years his life was given to that, and during the past five years it has been devoted in similar fashion to *Universal Knowledge* and the *Catholic Dictionary*. This work for truth and for the Church makes it easy to understand the cablegram from his Holiness Pope Pius XI condoling with the family for the loss of their husband and father. It also makes it clear why President Hoover, though unacquainted with Dr. Pallen, sent a letter of condolence to Mrs. Pallen with his sincerest sympathy and the words, "I feel the public loss of the whole country in the death of one who gave so largely to the men and women of his time of the rich fruits of a sincere and high-minded search for the everlasting truth. I pray that such thoughts as these may help you bear your loss."

Before he began his work on the Catholic Encyclopedia, and at intervals since, Dr. Pallen published a series of books. He wrote brief volumes on *The Philosophy of Literature* (1897) and on *Epochs of Literature* (1898). He published a collection of poems, *The Death of Sir Launcelot and Other Poems* (1902) followed not long after by *The New Rubaiyat*, a study on life as the poet sees it. He also published *The Feast of Thaliarchus*, a dramatic poem. The book of his which attracted most attention was *The Meaning of the Idylls of the King* (1904) which drew

from Lord Tennyson himself a letter of praise and the declaration that Dr. Pallen had "seen further into the real meaning of the Idylls of the King than any of my commentators." In later years he wrote *A Memorial of Andrew J. Shipman* (1917). His *Dialogues of a Commuter*, which appeared first serially and consisted of conversations with friends and acquaintances who took the train with him morning and evening and talked about religious subjects, attracted no little attention. They were direct and forcible and set a good many people to thinking. They were published in book form by Macmillan under the title of *Man to Man* (1927). When mystery stories became rife, he wrote *Ghost House* (1928) a tale with rather more scientific connotation than most mystery stories.

Until within a few months of his death, Dr. Pallen continued to occupy himself in one way or another with what had been the supreme object of his life, Catholic apologetics. He told his young wife when he married her that he was afraid she would have to have a rival in his affections in his devotion to the Catholic cause. So far from resenting it, she said that nothing would give her greater pleasure in life than to share his efforts or at least facilitate them in every way. In the midst of her family duties, she kept this promise completely and thus enabled her husband to accomplish all that he did. Here was a successful marriage and a wedding of souls for a great purpose. After nearly half a century of experiencing the blessedness of work and of life, Dr. Pallen faced the future with a calm assurance of faith that made his passing only an incident in existence.

Greek Garden

The splintered urn,
The trees, the trees,
The white stone
And the violet leaves.

Paris in rock
With marble hair,
The ageless fruit
Embedded there.
Diana in
The chiseled wheat,
A wounded woodcock
At her feet.

The beveled line
Of column and wall,
A purple lip
At the fountain's bowl.

I can forget
The moth-like rose,
The velvet fingers
Where it grows;
The cankered bud,
The crying bees,
But the white stone—
The trees, the trees!

HELEN PEARCE.

Recommended Textbooks

Strayer-Upton Arithmetics



Pearson and Suzzallo's Essentials of Spelling



Pearson and Kirchwey's New Essentials
of English



Newmayer and Broome's Health and
Happiness Series



Brigham and McFarlane's Essentials
of Geography



Story Hour Readers



Lewis and Hosis's New Practical English for
High Schools



Nyberg's First Course in Algebra
Second Course in Algebra



Nyberg's Plane Geometry
Solid Geometry



Pearson, Lawrence and Raynor's Latin I

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SYMPHONIE PATHÉTIQUE

By FREDERICKA V. BLANKNER

I: Doloroso assai.

A MAN was dying of starvation. A wanderer, happening by, came into his hovel.

"I am starving," said the man.

"But why, when you have gold?"

"Gold? Not I! I am a poor man. I have always been poor. Gold is for the rich."

"No gold! But your shelves are laden with money chests!" And the stranger dragged forth one of the chests and opened it. It was packed to the brim with gold. He opened several others and they likewise were full.

"But I didn't know about it," said the man.

"You didn't look?"

"Oh others, too, have come and told me to look—but I didn't believe there was any. And I'm not sure there is now," he added.

And he died of starvation.

II: Meno triste ma non troppo.

There was a man who lived in one room.

One day a stranger called.

The man showed the stranger his house—first the room where he lived, which was dark and had nothing in it.

Then he opened a door and the stranger looked into another room, more beautiful than any he had ever dreamed, though in his travels he had seen all the palaces of the world. It was adorned with art and radiant with light, and the tables were piled with gold.

The stranger exclaimed: "But I thought you were a poor man, when instead you must have in this room all the wealth of the kingdom. But why do you not live in this rich room? Why do you live instead in the poor room that is dark and empty and spend only a single copper?"

"I cannot live in the rich room," the man said. "I am a poor man."

III: Scherzo—Allegro e poi non tanto.

One day a wayfarer paused to watch a young man standing on the corner, giving away purses of gold.

"The young man is rich," reflected the stranger, "very rich. Whenever he has given away a basketful of purses, a servant has brought him another great basket. He has given away a dozen basketfuls while I have been watching him. And yet his face is sad—"

"Why are you sad when you are rich?" the stranger asked the young man.

"Because I should like to give," the young man answered.

"But you have been giving continuously—a purse to everyone who passed."

The young man shook his head. "I inherited it."

IV: Adagio lamentoso.

One day a passerby stopped in at a hut. In the middle of the floor sat a man clothed in rags.

There was an open chest in the room filled with princely garments.

"Why do you not put on one of these robes," asked the passerby, "or are they perhaps not fine enough?"

"Fine enough! On the contrary they are too fine—for me."

"But you are son of the King!"

"Indeed no!! You are mistaken. My father ruled no lands."

"Your Father is maker of lands, of the kings themselves, and of all the stars that shine upon them. No robes can be fine enough for the son of such a King."

"But has he a crown?" asked the man. "For unless he has a crown he is no king. And anyway I know my father. He was a beggar. He begged to buy those robes."

"I cannot wear them for I am a beggar's son."

And when the passerby left, the man was still sitting there in rags, like the rest of us.

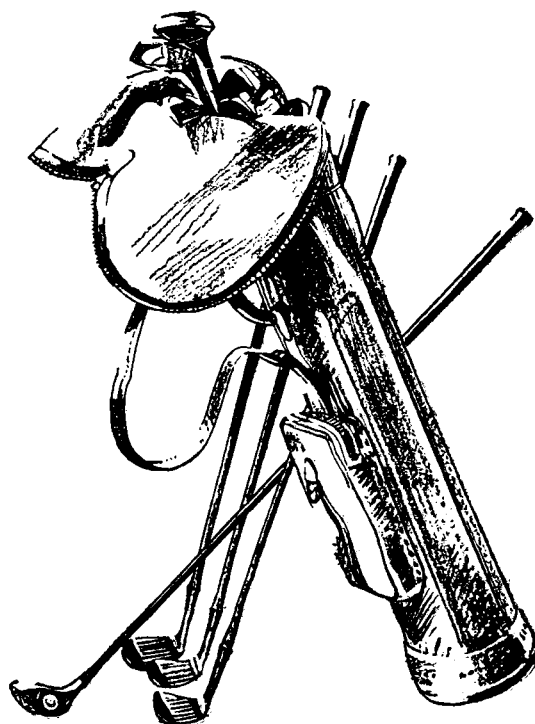
Fog Drip

O what a silver morning!
Such silver webs adorning
The leaf, the stem, the stalk!
Crush bubbles where you walk,
The clover, the grass is jeweled!
This sparkle no sun has fueled,
Only fog dripping all day,
Sea mist chilly and grey.
These are the seeds of rain,
The perennial sky's bright grain
Scattered for slender showers
Next spring; seeds of the flowers
That will break in silver splashes
A deluge of petals in flashes
Next summer. O silver seeds
Strung out like crystal beads
Between the hollyhocks,
Or gathered in shining flocks
On a sagging leaf! O webs—
Charnel houses where ebbs
Fly life—so laddered with fairy
Stairs, so towered, so airy!
No small flies' little death,
No palpitating breath
Now shakes your fan-shaped nets,
No blood your silk cloth wets,
For every corner is swept
With silver, and crystal has crept
Up all your ladders and fans—
O heavy with beauty, no plans
Of death, no treacheries
Lurk here—O lovely these
Bright seeds, this drip of fog,
This silver catalogue!

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OUR MUTE EDUCATORS

By JAMES T. CRONIN

THE Official Catholic Year Book for 1928 reports a student increase of 27 percent and a teacher increase of 52 percent in Catholic schools of all grades since 1920. During the same period 1,608 new buildings have been added to the system. Presumably there has been a correspondingly large development in professional equipment. Unfortunately there has not been a proportionate increase in the articulate professional interest which manifests itself in current literature. The substantiation of this statement is the purpose of the following brief survey of educational periodical literature for the year 1928. The figures which follow are based upon the Loyola Educational Digest, edited by Austin G. Schmidt, S.J.

The Digest in its bibliographies revised to July, 1928, lists ninety-one periodicals. The great majority of these are educational magazines, in the general and special fields. The revised list contains only one Catholic educational periodical. A search in the revised lists for the previous two years reveals that since then three Catholic educational periodicals have been omitted from the bibliographies. The writer assumes their elimination was due to the character of the Digest, i.e., "for students of the *science* of education."

The bibliographies of the Digest from March, 1928, to April, 1929, inclusive, cover the magazine issues for the year 1928. Approximately 2,050 magazine articles of an educational nature are listed for this period. Of this total, thirty-six are articles in the single Catholic educational periodical listed.

The Digest also attempts to give a rough estimate of the quality of the articles in its bibliographies. According to its judgment, the "relatively long and substantial articles" for 1928 number 602. In this category are included eleven of the thirty-six articles in the single Catholic periodical to which reference has just been made.

A few minutes of arithmetic lend force to the foregoing figures. Expressed in terms of percentages, the relative place of Catholic educational literature for 1928 would be as follows:

Catholic to total number of periodicals....	1.1 percent
Articles in Catholic periodicals to total	
articles	1.7 "
Substantial articles in Catholic periodicals	
to total substantial articles.....	1.8 "

Are these percentages as high as reasonably may be expected? In all the schools of this country under both public and private auspices in 1926 there were about 27,372,000 students. In Catholic schools there were approximately 2,423,000 students or a little less than 9 percent of the grand total. A table of expectancy for current educational literature, based on student numbers, would reveal the following deficits in the Catholic column:

Periodicals	88 percent
Articles	81 "
Substantial articles	80 "

Expectancy based on student numbers is approximate to expectancy based on teacher numbers. If school population numbers were to be made the basis, the Catholic deficit in each of the foregoing items would be more than doubled.

Objection may be made that an expectancy of 9 percent is unduly high because many educational topics, such as the techniques of the tool subjects, do not require special Catholic treatment. Granting that this expectancy may be excessive

for this and other reasons, nevertheless an analysis of the subjects treated in the magazine articles shows much to be desired. The following five educational subjects, for example, do permit and perhaps require special treatment in Catholic periodicals. The Digest, it may be repeated, is the basis for the following analysis of substantial articles during 1928 on these five subjects:

Subject	Total Articles	Catholic
Religious and moral training.....	11	1
Educational aims and functions....	23	2
Educational history	20	0
Teacher training	25	1
Psychology	203	0

Such subjects as the following have received no treatment in Catholic educational magazines for the year 1928: administration, junior high school, health and physical training, extra-curricular activities, social sciences and vocational guidance.

In addition to the poverty of treatment of subjects which may need special consideration from the Catholic point of view, there is a similar lack of treatment of subjects which a healthy professional interest would contribute. For instance, during the past year 156 articles have been published in the periodicals on Tests and Measurements; of these, only one is in a Catholic magazine. Curriculum construction, special classes, professional education—these, also, are subjects which have been treated inadequately in Catholic educational magazines during 1928.

The writer is aware that several articles of an educational nature have been published during the past year in non-educational Catholic magazines. Consistency of comparison demanded rigid adherence to the Digest's lists. The foregoing analyses indicate, in addition to a lack of articulate professional interest, that the single Catholic educational periodical listed in the Digest is bearing an unfair burden. High tribute is due this magazine that it is able to maintain a percentage of 31 of substantial articles, which is about the percentage maintained by the total of educational periodicals.

From the view-point of Catholic influence, the most significant fact is that, to offset 2,050 articles, substantial and otherwise, Catholic educational periodicals presented, during 1928, only eleven substantial articles. This is a Volsteadian percentage of one-half of 1 percent.

Night Oration

I have seen trees at night
Bending above the corn like tired reapers,
Who, one by one, finish the last sheaf,
Thinking of yellow lamps, the smell of beef
And coffee, and warm feather beds.

I have seen other trees
Like ghosts upon a misty battlefield,
Their leafy shoulders swaying as though
They moaned the Death Gregorian; and the wind
Rustled their black silk vestments.

But once I saw a tree
Stand out against the moon. I thought it was
A man with shaggy hair who thundered
At a crouching multitude, and wildly flung
His arms up to the moody sky.

NORBERT ENGELS.

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NEXT WEEK

Though reduced to a somewhat smaller format (as is customary during the two summer months) the next issue of *The Commonwealth* is, in our opinion, one of the best on record. **THE SPHINX COMMISSION**, by William C. Murphy, jr., is an analysis of the law enforcement body appointed by the President. "Unorthodox though it seems," declares Mr. Murphy, "there is reason to believe that even the members of the Commission do not know just exactly what they are supposed to do." . . . We are glad to announce that two articles on modern music have been secured from Dr. Karl Schaezler, one of the foremost among German critics. The first, **MUSIC IN FRANCE AND GERMANY**, will summarize and interpret general developments during the past decades. The second, to be announced later, will discuss ecclesiastical music—a subject in which readers of this magazine have been deeply interested. . . . In a paper incorporating a considerable amount of historical background, Frank Rahill discusses **NATIONAL ORIGINS**. Though his remarks refer particularly to Pennsylvania, they will be read with deep interest elsewhere. . . . **THE FIRST DECLARATION**, by Thomas J. Malone, presents new information regarding the basic national document. It is appropriate in view of the holiday. . . . Recently the Japanese government has been considering new religious legislation. This and its implications form the theme of **RELIGION IN JAPAN**, by the Reverend Johannes Laures, S.J. . . . By the way, Dr. Georgiana Putnam McEntee will review Francis Hackett's *Henry VIII*.

COMMUNICATIONS

"UNBOUNDED PROSPERITY"

Reading, Mass.

TO the Editor:—A careful reading of President Hoover's inaugural address leaves one with the distinct impression that our new chief executive is thoroughly wedded to the highly imaginative notion that the average citizen is enjoying "unbounded prosperity" and "equal opportunity" and, in the roseate language of his peroration, should have "no fear for the future of our country." In other words, he seems to have committed himself to the belief that all is well with our present-day economic system. For the President of this country, to whom we should confidently look for a proper guidance in all questions which vitally concern the welfare of our citizens, to be in such a placid frame of mind, does not augur well for the immediate or future economic remedial measures which the brutal industrial system under which we are constrained to live demands.

How any individual, much less our chief executive, can serenely and calmly glide over the glaring inequalities and startling manifestations of injustices which seem to be almost inherently connected with our present-day economic system, is difficult to comprehend.

To speak of "unbounded prosperity," in the sense that it is widely distributed among all classes, in the face of everyday facts, is to speak in riddles to a people with no penchant for such a frivolous form of entertainment. With so many of our basic industries admittedly in the doldrums—agriculture, the textile, cotton, shoe, wool and coal (bituminous and anthracite) industries, to mention but a few—it would seem that the phrase "unbounded prosperity" was used in an ironical sense if it issued from any source other than the presidential chair.

And yet—this same economic system which compels so many millions of our citizens to bow humbly and obsequiously to the butcher, the baker and the candlestick maker for fear of reprisals, permits, as the press recorded a short time ago, gentlemen in Wall Street to make from \$12,000,000 to \$32,000,000 in one day, without the lifting of a hand or the blinking of an eyelash. The ethical aspect, in itself, of these millions is beside the point. What really does matter, however, is the fact that at one and the same time a certain individual in a financial office accumulates, within the space of a few hours, millions of dollars, while employment offices during the same few hours accumulate millions of job-seekers. Is there nothing wrong with an economic system that tolerates such manifest absurdities? Is there a direct relationship between the two sets of facts?

A short time ago we were informed of the death of two gentlemen, each one of whom accumulated within the span of a few years a fortune variously estimated as high as \$400,000,000 or \$500,000,000. The official statistics from the United States Labor Department acquainted us, at about the same time, with the significant facts that many in some of our basic industries were earning but a little over \$17.00 a week. Does anyone maintain that an economic system which fosters such outrageous discrepancies in the financial status of mere individuals is wholly just? Is there no direct relationship between the two sets of facts?

Is it just for an economic system to permit a corporation to turn into the world, entirely unprotected and unprovided for, a human being whose life-blood and energy have been slowly consumed by the drudgery of economic industrialism? Is there nothing wrong with an economic system which permits individ-

uals to be impaled on the horns of a dilemma—the alternatives being either suicide or ultimate starvation? And yet, this is about the situation which faces the unemployed who have passed the moderate age of forty-five years. The state stands idly by while these same corporations pronounce their individual and collective curses and maledictions on all proposed remedial measures such as old-age pensions, etc.

To argue against the evils of the economic system does not imply that the system itself is wrong in se. But to keep one's eyes continually riveted on the skyscraper is, of course, one method of avoiding the unsightly scenes which industrialism is breeding in the tenement sections of the average city.

The need for effective Catholic social action is certainly the crying need of the hour.

JAMES F. DESMOND.

FATHER MONROE

South Bend, Ind.

TO the Editor:—It was the greatest surprise to me to learn from your letter and clipping of May 31 that Father Monroe is alive for I honestly believed that he died in the spring of 1908. It was before the spring break up in that year that Jimell arrived at my camp on the Chandler River and told me of the death of Father Monroe, and I believed that Indian without question.

That same spring I went to Fort Yukon where I caught the Alaska commerce steamer, Sarah, bound for Dawson. A month later I left the United States for Asia, and my return came when Germany declared war. After the war I was in Asia for several years and have been out of touch with Alaska.

I am not surprised that Father Monroe did not remember the name of Mr. Hudson for we had no "Mr." in Alaska. In those early days I was known as "Scottie" and sometimes the "Yukon Kid," and I can assure you that Father Monroe and I have camped together. Another surprise to me was to learn that Father Monroe was French, for all of us thought he was Irish. A French, Irish or Scotch brogue counted for little among us, for many of us had lived among the French in Canada.

Father Jette and Father Judge were known to me and I am now writing an article on Father Judge, one of the greatest pioneer missionaries of all times, but not any greater than Father Monroe. If I have said some nice things of the Father, they are no greater than he deserves, for to my mind and the minds of many other people, Father Monroe is one of the most outstanding men that Alaskans have ever known.

I am writing to Father Monroe this evening, and hope I will be able to get this thing straightened out. I know that the article must embarrass your magazine, but I can assure you it was written in good faith.

WALTER R. HUDSON.

THE COMMONWEAL'S ERROR

Washington, D. C.

TO the Editor:—An article in your issue of April 17 on page 667 makes the statement that there is but one Catholic school for the training of social workers in the eastern United States. This is, of course, an error. I would have thought that the matter might have reached your own attention automatically, but it appears not to have done so.

You inadvertently overlooked the National Catholic School of Social Service in Washington. I say inadvertently because you recommended the School highly in an editorial article.

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Graduates of the National Catholic School of Social Service are active in their several fields, in eighteen states, three foreign countries, the Philippine Islands and Porto Rico. The register for the current year includes twenty-four college graduates.

Recalling your earlier kindness to this School, I am glad to leave the manner of correcting the misstatement in your issue of April 17 to your own editorial judgment.

REV. WILLIAM J. KERBY,

Acting Director,

National Catholic School of Social Service.

(The writer of the editorial comment referred to in Dr. Kerby's letter begs pardon for having succumbed, momentarily, to a form of Manhattanitis. Neither he nor (he hopes) anyone else is unaware of, or indifferent to, the splendid work being done at the National Catholic School of Social Service. Only it seemed, at the time of writing, that Washington belonged to the South or to some other locality unidentified with that swarming and restless part of the globe which the New Yorker tends to label "the East."—The Editors.)

FOR OUR UNBELIEVING AGE

Saint Leo, Fla.

TO the Editor:—In the year 594 Pope Gregory the Great wrote a biography of Saint Benedict which challenges the abundant perplexities of our present unbelieving age. The series of miracles which he included in this sole authentic biography of Saint Benedict will take the breath out of many of our so-called scientists who have contributed so generously to making our age the glorious age of chewing gum and skyscrapers. However, it will be good for our scientists to read this biography. It will be good for them to be knocked out of breath. Upon recovering, they may enjoy a glimpse of that genial glory which is found in the sunshine of olden beliefs. At any rate, it will not harm them to read the biography for they seem not to be happy at all in the melancholic murk of their present unbeliefs.

Apropos of the prophecies of Saint Benedict which Pope Gregory records, this much cannot be disputed: They have been fulfilled. Only one more is left awaiting fulfilment:

"The bishop of Canusium, whom the man of God [Saint Benedict] held in high esteem for the merit of his life, was also accustomed to visit him. While they were one day speaking of Totila's entrance into Rome and the sack of the city, the bishop observed: 'By this king the city will be laid waste, so that it will no longer be fit to live in.' The man of God replied: 'Rome will not be destroyed by these barbarians, but by storms, whirlwinds and lightnings, and will be shaken by earthquakes so that it will fall into ruins.'"

Father Alexius Hoffman, O.S.B., of Saint John's Abbey, Collegeville, Minnesota, has published a new English translation of this biography of Saint Benedict by Pope Gregory the Great. Its price is \$1.00.

FATHER JEROME, O.S.B.

ACTUALITIES IN MEXICO

Washington, D. C.

TO the Editor:—The Committee on Cultural Relations with Latin America announces a seminar in Mexico City this summer. Incidentally the Committee advises prospective members that "the news from Mexico is very heartening." A seminar in Mexico for the study of actualities is of the greatest value. Unless actualities are studied, however, the result can only be greater confusion.

The flattening out of a revolution is apparently taken in advance by the Committee to mean evidence of stability in the government. Does it actually mean any such thing? To arrive at sound conclusions, one must consider a number of points in the evolution of Mexico which may have a bearing on these surface indications:

1. Mexico was a unit, and was governed as a unit, though the colonial government was a variant of the feudal system already defunct in Europe at the time of the conquest.

After independence from Spain, Mexico separated unnaturally into a federation, taking as a model our constitution and federal form of government which had grown out of an opposite set of conditions existing in thirteen sovereignties each independent of the others.

It should be considered, therefore, whether Mexico's system of government is not a misfit from the very beginning; whether it is possible to govern Mexico constitutionally under that system; whether departure from constitutional forms is not inherent in the situation, and necessary if government is to be exercised—and whether dictatorship, therefore (and revolution) is not the natural outcome.

It should be considered whether every attempt to remedy a fundamental error by building a new constitution has not turned principally upon attempts to suppress ancient class or group privileges or to revive them, without sufficient consideration of the majority of the Mexican people. The majority of the Mexican people are an Indian people ruled by others whom they look upon as conquerors and aliens, or as alien and renegade descendants of their conquerors. They are and always have been, a subject people and are only now growing to a national consciousness. Anyone who knows the Mexican Indians (with whom foreigners are not very likely to make intimate contacts) is aware of that situation.

2. With regard to stable government and our proper interest in it, it would be instructive for a seminar to consider, also, the objectives of the Holy Alliance expressed in the Protocol of Troppau (1820) against which, in part, Monroe's message to Congress was directed in 1823. Those objectives concerned stable government and the national defense (dynastic) interests of the Holy Alliance. In 1823 we still possessed sacred Revolutionary memories. Monroe's message did not become "the Monroe Doctrine" until, by natural process, our own national development and interests of national defense and vested interests began to approximate those of the Holy Alliance in the Europe of the French Revolution and Napoleon.

We are interested, naturally and necessarily, in stable government in all that region near us which is comprised in our national defense needs, and in which a great capital is invested. It is precisely that region in which the Monroe Doctrine is most constantly used as the motive of our policy.

3. Admitting that historical volte face, admitting a right and proper interest in stable government in those regions to which our national defense and invested capital interests extend, it should also be considered whether stable government

THREE OUTSTANDING
KENEDY PUBLICATIONS

The June selection of the
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by JAMES J. WALSH, M.D., Ph.D.

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is possible under chronic conditions of religious discord or oppression.

4. If the evidence is conclusive in the direction I have taken here, it might be considered with profit whether it is completely outside the province of a group of intelligent private citizens of the United States to propose to intelligent citizens of Mexico that a constitutional commission be formed once more to meet actualities rather than theories.

Such a Mexican commission might well draw to its assistance eminent figures from South America, and such an experienced adviser as Elihu Root or Charles Evans Hughes. In addition, no one would be better equipped for coöperation with such a commission than one of those Belgians who have worked out similar social problems in Belgium from a Catholic basis (the religion of the Mexican majority) in coöperation with the Belgian Socialist and Labor party.

It is very interesting to observe the tendency in the United Mr. Dwight W. Morow, is concentrating his efforts on helping Mexico to stabilize its government. In that policy he has quite naturally concentrated on the persons who seem to him best available for that purpose—on those apparently most competent to "flatten out" revolution (the Protocol of Trepau and the Holy Alliance).

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It is very interesting to observe the tendency in the United States toward minority rule by force as the ideal of stability, and the movement away from the theory of the consent of the governed, toward the theories of the Holy Alliance—still theoretically abhorred in our school books. That tendency is one of the strongest assets of astute Mexican dictators who have learned how to handle the United States.

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The Evolution of Art, by Ruth de Rochemont. New York: The Macmillan Company. \$6.00.

Art and the Reformation, by G. G. Coulton. New York: Alfred A. Knopf. \$6.00.

The Principles of Christian Art, by Percy Gardner. New York: Charles Scribner's Sons. \$3.50.

The Life and Letters of George Darley; edited by C. G. Abbott. New York: The Oxford University Press. \$6.50.

FOUR books on art rarely present so many points of contact with Christian faith and tradition as do those listed above. Reading them alertly one becomes conscious of the dimensions of that problem of "religion and beauty" commented upon so often but never solved.

Ruth de Rochemont's book, for instance, seems wonderfully well written and helpful. One section on painting after the renaissance and another on sculpture from the Greek masters onward present a wealth of technical and historical information which the amateur can read to great advantage and which the expert is not likely to scorn. Unfortunately, however, the volume grows philosophical. That there is some conflict between the art spirit of the Italian renaissance and Christian (or Catholic) teaching is, of course, evident. I shall not argue that in siding with the first as enthusiastically as she does our author is ignoring some quite plausible canons of modern art criticism, as advanced by Max Dvorak and others. The point is rather that she argues the conflict out of all relation to reality and misses no opportunity to fling little insults at the Church—despite the circumstance, which she concedes, that there would have been no renaissance art without this Church. First there is a really very old-fashioned injustice to the middle-ages, described as a period in which the Church had "crystallized Christian theology." Obviously, if such a crystallization was ever even remotely achieved, it was after the Council of Trent. As we shall see, Professor Coulton's attack upon Catholicism is based precisely upon the allegation that during the mediaeval period it did not sufficiently crystallize doctrine.

Go on to the renaissance, which is seen by Miss de Rochemont as "glimpsing the fact that life on earth is something more than a dreary waiting for an imagined heaven" (a little mediaeval farce would have done our author no end of good). Fra Angelico suggests "Schopenhauer's caustic remark that 'After man had transformed all pains and torments into the conception of hell, there remained nothing for heaven except ennui.'" Michelangelo was "certain only of the possession of his unconquerable soul, subject to a God of might and majesty and doubtful justice." Whereas the great master was, if we may credit his own writings and such memoirs as the Dialogues of De Hollanda, a profoundly unworldly Catholic. And so forth, in extenso. I shall hurry on, skipping the section on Spanish Art, which is replete with talk about the "Jesuit Church"—a hitherto undiscovered denomination—and, naturally enough, the Inquisition. A point more worthy of attention is that this same Jesuit Church later employed Rubens—who, by the way, lacked the elevation of thought necessary to a great painter—because it "was eager to make its religion a warm and living thing, in contrast with the cold austerity of Protestantism, and not too scrupulous as to the means employed to achieve the end." Who would have thought that "it" could slip out in just this way? In

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short, Miss de Rochemont's very able introduction to painting and sculpture is decorated with so much special pleading that the unsophisticated will imagine the book was subsidized by Colonel Mann.

Dr. Coulton's new work may be divided into three parts: a presentation of most interesting and valuable source material, to show who the mediaeval artizan actually was and to reconstruct, as far as that is possible, the conditions under which he worked; a critique, often unnecessarily venomous, of older and more romantic Catholic historians of the middle-ages; and a series of inferences to the effect that mediaeval art was not associated, in any intimate way, with the life and doctrine of the Church, that much of the cathedral imagery was quite heretical in character, and that the Reformation was not the cause of the sudden disappearance of beauty. I can comment on these three aspects of the book only very briefly. Every student will be grateful for the vast amount of first-hand information unearthed by Dr. Coulton. Though he has a marked preference for quite anti-romantic documents and facts, his reading hath made him a "full man" worthy of respect and emulation. Little so good has been written about the mason companies, their contracts and methods.

The criticism of Catholic authorities is vitiated by the circumstance that Dr. Coulton has singled out diverse ultra-romantics, primarily Montalembert. But there is no good reason why they should be dubbed "officially Catholic" any more than Voltaire should be termed "the" representative of non-Catholic students of mediaevalism. Though he pays considerable attention to Emile Mâle, it is only to raise arid controversies of no moment or interest. Why, one wonders, is no heed given to many representative modern scholars who may be said to voice the Catholic point of view—Hans Karlinger, Panofsky, Dvorak, Pastor, Schlick? Doubtless the major reason can be inferred from the following statement, by Dr. Coulton, of his "object": "to argue that the origin of mediaeval art was less definitely religious than is commonly supposed . . . and that its death blow came not so much from the Reformation as from that general transformation of the western intellect which we call the renaissance."

Point one is limited pretty definitely to disproof of the contention that there was ever any large, important or original group of "monastic artists." Here Dr. Coulton succeeds fairly well, although the evidence he arrays is certainly not all that may be discovered. The second argument is far more ambitious and may be summarized under three heads: The Council of Trent did as much to curtail the development of mediaeval art as did Puritanism; there was less vandalism than has commonly been supposed; capitalism is the great modern foe of art, and it can be attributed in considerable measure to the practice of the Church in Italy. One cannot meet these remarks in a short review. It must suffice to say that Dr. Coulton advances no definitive evidence to support any of them. He appears quite frankly as the maker of a "plea to the jury" inspired for the most part by his own anti-Catholic religious prejudices.

Dr. Percy Gardner is certainly liberal enough. Indeed, he proceeds so coolly and smoothly that one is sometimes nigh unto believing his book devoid of assertions. It is an attempt to outline a theory of Christian art by taking into account technique, history and "spirit." There is some excellent criticism of naturalist painting, and quite a little sincere effort to differentiate between the "varieties" of Christianity as these affect art. Dr. Gardner's attempt to outline a modern "religious aesthetic" seems, however, the most interesting part of



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his book. It makes the following points: that the trend is toward painting rather than toward sculpture, the second being far more restricted in appeal; that the fresco is the natural form of religious painting; that though inspiration may be derived from Scripture and tradition, art must go to nature if it hopes to convince modern spectators; that no one can escape the influence of the Primitives; that a picture must not try to "make" an obvious or immediate moral; and that the recovery of numerous Greek masterpieces must inevitably modify the treatment of form. These observations appear to be sane and helpful. I am sorry that Dr. Gardner is sometimes a little too manifestly an Anglican, but his work is attractive in its own temperate way.

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unfortunate young Irishman, destined for premature death, "looked at" Saul of Tarsus—though not to the particular benefit of anybody, since to interpret Saint Paul, hot imagination, vivid words and boyish impudence are less than enough. Happily, today's book on the Teacher of the Gentiles comes from a professional romancer more adequately equipped, who handles his subject to the enduring profit of the reader. It is from the pen of the man who ranks first in that distinguished group of Catholic novelists now at work in France. One of his six novels, *Job le Prédestiné*, in 1925 won the Prix Balzac, the richest of French literary awards. That same year he published *Saint Paul*.

In general, M. Baumann's writings display an uncompromising, even stern spirituality, an outspoken distrust of "modern progress," an unshakable confidence in the social worth of Catholic ideals. The critics have noted his familiarity with Sacred Scripture and his sympathetic treatment of mystical themes, such as expiation, the dignity of suffering, vicarious atonement. Despite a tendency to sensuous realism, quite in the tradition of his literary school, he shows a rooted antipathy to the commonly accepted code of pagan worldliness. Add to these qualifications, unwavering faith in the Christian Revelation; devout Catholic practice; repeated pilgrimages to the Pauline country; patient study of the Acts of the Apostles, the Epistles, the Apocrypha and the works of many commentators of various schools—and you naturally anticipate a book of permanent value as the result of his two years of work.

You will not be disappointed. The author is a religious philosopher, a careful student, but most of all a brilliant artist; and he produces a sincere, fascinating picture of his hero—not on one huge canvas, but in a sequence of glowing miniatures. The background of scholarship will never oppress readers unfamiliar with the disputes of theologian and archaeologist. Not so philosophic as Didon, not so serious as Farrar, or so laconic as Prat, occupied with scientific detail to a lesser extent than Fouard or Conybeare and Howson, M. Baumann is more dramatic than any of these. For general use, his book may well be considered the most available we have on Saint Paul. To mention but one purpose, skilfully achieved, it will impress even the unbeliever with a sense of the high ideals, the practical judgment and the virile courage which go to the making of a Christian saint.

As a literary man's venture into hagiology, the volume immediately suggests a comparison between the author and Papini—without disadvantage to the Frenchman. No less vivid, original or forceful, Baumann shows a nicer restraint and a better balance than the author of the *Storia di Cristo*; less lyrical, he gives the reader more enlightenment and leaves him more serene.

The rendering of the book into English has been no easy task; and the translator should be credited with both fidelity and good style, although here and there one encounters minor flaws—an awkward phrase or a questionable usage, as if the craftsman had been careless or hasty. For no obvious reason, a dedication which appears in the French edition is not reproduced. More serious is the arbitrary treatment of references and the omission or mutilation of helpful notes. These modifications may serve to make the volume look less learned, more popular; but who has authorized them?

However, such matters need not mar our delight or lessen our gratitude when author, translator and publisher unite to present a volume like this—gratifying to the eye, acceptable to the critical judgment and rich in lessons for the soul.

JOSEPH MCSORLEY.

KEEPING PACE WITH THE MODERN TREND IN EDUCATION

Education, during the past few years, has been moving rapidly. Tremendous strides have been made through the use of modern methods, particularly in the Catholic field. Many new and important texts have appeared, a considerable number of which have been published by Benziger Brothers, who are proud to have been part of such a movement. A partial list of their educational books is given here and complete information will be gladly supplied on request.

Catholic Educational Books

For Grade Schools—High Schools—Colleges—and Teachers' Aids

- 1929** **GRADE SCHOOLS:** *American Cardinal Readers, McLaughlin-Curtis*; for upper and lower grades; Pre-Primer ("Ready to Read"), Primer, Books I, II, III, IV, VII, VIII. Books V and VI are in preparation. **Teacher's Manuals:** First Year Reading, Part I and Part II; Book VII and Book VIII. **A History Notebook:** Part I and Part II to accompany "The United States," *Kennedy-Sister Joseph*, to enable the student to co-ordinate his knowledge. **COLLEGES:** *New Text on Religion* for Junior year in college by *Rev. Charles G. Herzog, S.J.* **TEACHERS' AIDS:** *Aims and Methods in Teaching Religion, Sharp*, a text-book for use by those who teach Religion. *Religion Teaching Plans, Sister Inez*, outline lessons applying the lesson in the Catechism.
- 1928** **GRADE SCHOOLS:** *America's Founders and Leaders, Kennedy-Sister Joseph*, a biographical history of the United States for the lower grades. *Our First Communion, Polish Edition, Kelly*, instructions in story form with colored drawings accompanying text according to modern educational methods. **HIGH SCHOOLS:** *A Course in Religion, Laux*, Part I, Chief Truths of Faith, Part II, The Sacraments, Part III, Christian Moral, Part IV, God, Christianity and the Church. *A Laboratory Notebook in Physics, Sister Dafrose*, with biographical notes on Catholic Physicists. **COLLEGES:** *God and Creation, Chetwood, S.J.*, an epitome of the fundamental truths of religion. **TEACHERS' AIDS:** *Practical Aids for Catholic Teachers, Sister Aurelia-Rev. Kirsch*, a handbook of material and teaching devices for use in the lower grades of parochial schools. *Shibboleths, Sister Paula*, tests in teaching efficiency. *A Garden of Girls, Concannon*, intimate studies of educational methods of former days in many lands. *Teacher's Manual Edition of America's Founders and Leaders*.
- 1927** **GRADE SCHOOLS:** *Old World Foundations of the United States, Kennedy-Sister Joseph*, for European background study. *Our Sacraments, Kelly*, instructions in story form with colored drawings accompanying text according to modern educational methods. *Assignments and Directions in the Study of Religion, Sister Mildred*, the child's companion book to Father Kelly's "Our Sacraments." **HIGH SCHOOLS:** *A Laboratory Notebook in Biology, Sister Dafrose*, with biographical notes on Catholic Biologists. **COLLEGES:** *The Defense of the Catholic Church, Doyle*, combined with a study of the Life of Christ based on the Gospels, contains the full text of the Four Gospels. **TEACHERS' AIDS:** *Teacher's Manual Edition of "Old World Foundations."*
- 1926** **GRADE SCHOOLS:** *America's Story, Kennedy-Sister Joseph*, a chronological history of the United States for the lower grades. *The United States, Kennedy-Sister Joseph*, a history for the upper grades. *Modern Parochial Spellers, Madden-Sister Stanislaus*, Two Book Series: Elementary Book, Grades 2-4; Advanced Book, Grades 4-8; Seven Book Series: One Book for Each Grade, Grades 2-8. *Religion Hour, Books I and II, Hannan*, story lessons in conduct and religion. **COLLEGES:** *The Mind, Pyne, S.J.*, a presentation of scholastic psychology in the language of the 20th century. **TEACHERS' AIDS:** *Teacher's Manuals for "America's Story" and "The United States."* *Teacher Tells a Story, Books I and II, Hannan*, story lessons in conduct and religion, teacher helps for use with "Religion Hour." *Teacher's Manual to "Modern Parochial Spellers."*
- 1925** **GRADE SCHOOLS:** *Our First Communion, Kelly*; *Mass for Children, Kelly*, instructions in story form with colored drawings accompanying text according to modern educational methods. **COLLEGES:** *Six One-Act Plays, Lord, S.J.*, with real dramatic value and suitable for Catholic presentation. **TEACHERS' AIDS:** *Talks with Teachers, Sister Paula*, conversationally but adequately treats of numerous phases of the teacher's work. *The Catholic Teacher's Companion, Kirsch*, a book of inspiration and self-help. *Catechist and Catechumen, Weigand*, a manual of religion for teachers and for private instruction.

Our Standard Texts

GRADE SCHOOLS: Baltimore Catechisms with word meanings, Books 1 and 2; Kinkead's Baltimore Catechisms, Nos. 00, 0, 1, 2, 3; Deharbe's Small and Large Catechisms; Bible History, Gilmour; Bible History, Polish; Bible Stories. **COLLEGES:** *Handbook of the Christian Religion, Wilmers*, an exposition of Catholic apologetic, dogmatic, and moral theology. **TEACHERS' AIDS:** explanation of the Baltimore Catechism, Kinkead, revised according to the New Canon Law.

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Further Poems of Emily Dickinson; edited by Martha Dickinson Bianchi and Alfred Leete Hampson. Boston: Little, Brown and Company. \$2.50.

ON THE title page to this volume is the clue to the popular interest which has been aroused by the publication of 150 newly discovered poems by America's foremost woman poet: "withheld from publication by her sister Lavinia." So we read the book with quite uncritical care, searching for the reason behind such suppression. We find there the almost minute record of a tragic love affair; besides that, only a group of lyrics on various subjects and in various moods, exactly as we expect to find Emily Dickinson writing. Why these poems should have been withheld from publication remains a mystery. From this "popular" point of view the volume is a distinct failure, but from no other.

Further Poems justifies the posthumous fame previously attributed to their author. Personality breathes in every poem. Only Emily Dickinson could write so directly; she alone approaches either the physical or the metaphysical problem with such intellectual-imaginative vitality. Verse of this sort is truly unself-conscious: it writes itself, thought and emotion already having been molded by personality into peculiarly poetic expression. Nothing could be more descriptive of her verse than Emily Dickinson's own words:

"Beauty is not caused
It is."

These new poems offer additional and conclusive evidence of Emily Dickinson's inner life. A mind such as hers had no choice in the matter; she was a recluse not from life in general but from the life of a small, very small town, full of petty facts. Her happiness lay in quiet, solitary contemplation of the imaginary world within her own temperament. Far more satisfactory, it was far simpler than forcing conversation above the usual level of marriages, births, deaths and the price of green corn. In so shutting her within herself, the environment of small town New England obviously did everything possible to develop the poet.

"The battle fought between the Soul
And No Man is the one
Of all the battles prevalent
By far the greater one."

It was this battle that Emily Dickinson so gloriously fought, for the sake of immortality, eternity and less intangible life, death and longing. The result in the case of *Further Poems* is lacking in popular appeal, sometimes sadly edited, but certainly rich in poetic value.

J. DANA TASKER.

Distinguished Fictioneers

The Silver Thorn. by Hugh Walpole. \$2.50; Action, by C. E. Montague. \$2.50. New York: Doubleday, Doran and Company.

TWO favorite authors have come up again for judgment in two volumes of short stories. The late C. E. Montague was lionized as the author of *Disenchantment*, as the possessor of a real literary style, and as the editor and part owner of the *Manchester Guardian*. Mr. Walpole is celebrated perhaps rather more for the salability of his works, as all the ladies who have read him in numerous deck-chairs and European trains

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will attest. He can be read easily and has that healthy, humorous and yet somewhat acrid attitude toward the end of his stories which can be tasted most pleasurably by older heads and older years. Notable, too, is his splendid depiction of one person's slighted adoration for another or worship of inanimate objects, like Chinese horses, to the detriment of amiable human beings. The Silver Thorn, in which this passion leads chiefly to tragedy, reveals the type of people whom Walpole has selected as the under-dogs. His characters are little men and women—physically little—with “nice” tastes, such as books, prints and water-colors. They have, most of them, the sensitive imaginative freshness of children. These stories are not obtruded in their march and moral. The morals are mostly ironic and conveyed in a short paragraph or sentence at the conclusion, which effects usually an abrupt and practical climax.

A good deal of this is reversed in Montague. Montague's characters are apt to be physically big people—strong men like scullers, ferrymen, soldiers and mountain climbers. You feel the author has known each and every one of them, for Montague is an honest writer in the sense that what he has lived he can write out. Nothing which he has not touched in his own experience is convertible into literature because he lacks the more professionally literary imagination of Walpole. His style is a bit too much encrusted with allusions and trussed up with words and phrases (which are otherwise his forte) as though to cover, perhaps, a paucity of actual recollected events or emotions, and his climaxes peter out somewhat.

His stories of the last war, however, are not uninteresting. A soldier who could look upon the war so humorously, so pityingly, as in Wodjabet and Judith, must have been worth his bread and jam. Montague's labors are always touched with nobility and a satirizing reductio ad absurdum logic toward the flippant and the callous, and in respect to the latter The Wisdom of Mrs. Trevanna, in which he castigates the aggressively erotic egotism of young sophisticates, is the best story in the book.

The philosophies of these writers are also antithetical. Walpole's, for all his sense of the ironical, is the more transcendental of the two: he views facts from the vantage-point of a theory to which Procrustean bed he must accommodate them. This results in his taking an a priori slant on his material, as all idealists in philosophy do—interesting for the sake of artistic unity and dramatic effect, but not as thoroughly convincing as could be wished. Montague's philosophy is a broader thing. He describes emotions less cleverly than Walpole, and perhaps imagines fewer, but he gets more into the minds of his characters. Over them is thrown the light of an instinctively humane understanding.

JAMES W. LANE.

Marrying in America

American Marriage and Family Relationships, by Ernest R. Groves and William F. Ogburn. New York: Henry Holt and Company. \$4.50.

THE facts about marriage in America are here in this book. The two eminent sociologists whose names appear as authors have assembled a vast amount of data, and have produced a dependable treatise.

The most elaborate portion of the book is the statistical part. Here one finds all of the facts of the present status of marriage in America. Perhaps it will surprise the uninitiated that marriage is increasing in all the age groups despite the

Education in The Commonweal

There is a wealth of testimony as to the excellence of The Commonweal as a review of literature, the arts, and public affairs. In addition to the general articles on these subjects, much space is devoted to the very important topic of Catholic education. Among the well-known educators who have written special articles and reviews for the pages of The Commonweal are:

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DR. MAX JORDAN,
Washington Correspondent, Berliner Tageblatt.

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usual plaint that marriage is being postponed to later years. Nineteen chapters exhaust every phase of marriage statistics. The rest of the book is taken up with chapters on The Social Significance of Marriage, Cultural Change and Marriage, The Husband, The Wife, The Psychology of the Woman Who Works, Family Discord and Its Treatment, Marriage Norms, and Family Reconstruction. The whole is treated sympathetically by authors who believe in the family and want it to keep its place in social life. Curiously enough, no space is allotted to the subject of religion in the family relationship, despite the fact that in America, marriage is principally on a religious base.

The work is intended as a text-book for college instruction. It will serve there a useful purpose. "One of the anomalies of the modern social curriculum," says Professor Howard W. Odum in the introduction, "is the neglect of instruction in marriage and family relationships. It is difficult to explain why dependable courses dealing with marriage, parental education, family affairs and other fundamental aspects of man's most important social relation have been almost wholly missing from college and university curriculum, as well as from public schools and teacher training institutions." To which we can all seek an answer and express our wonderment at the void in social instruction.

JOHN A. LAPP.

Southern Looms

Welfare Work in Mill Villages, by Harriet L. Herring.
University of North Carolina Press.

THIS story of extra-mill activities in the North Carolina textile industry makes a timely appearance in view of the strike situation. Miss Herring's book is projected by the University of North Carolina Institute for Research in Social Science as the beginning of a group of regional studies of the textile industry of the South, and is, happily, marked by a lack of any partiality which might confuse the many issues involved.

The textile mills of North Carolina have wrought a profound social change, involving the urbanization of a population of small farmers, during the past half century. The North Carolina revealed in the pages of Miss Herring's book is a vastly different one from that pictured by Walter H. Page in his letters, as the scene of his boyhood. The textile industry, which has revolutionized labor conditions, has been the chief agent in the transformation.

The author describes in detail the works undertaken by the mill owners and managers for the welfare of the inhabitants of the villages which the mills have created. Chapters are devoted to educational activities, church aid, community and health work and housing. About 70 percent of the workers are housed in company dwellings. These habitations are for the most part devoid of modern conveniences. In the field of education the mills have done good work in promoting night classes, thus combating adult illiteracy with considerable success. However, "the most widespread and most common outside activity carried on by the mills in North Carolina" is in the form of aid to churches and Sunday schools.

The book is written in excellent spirit. The author is not engaged in either a criticism or defense of the mill operators. The facts speak for themselves.

Two chapters on The Backgrounds and The Extent of Welfare Work enhance the value of the work.

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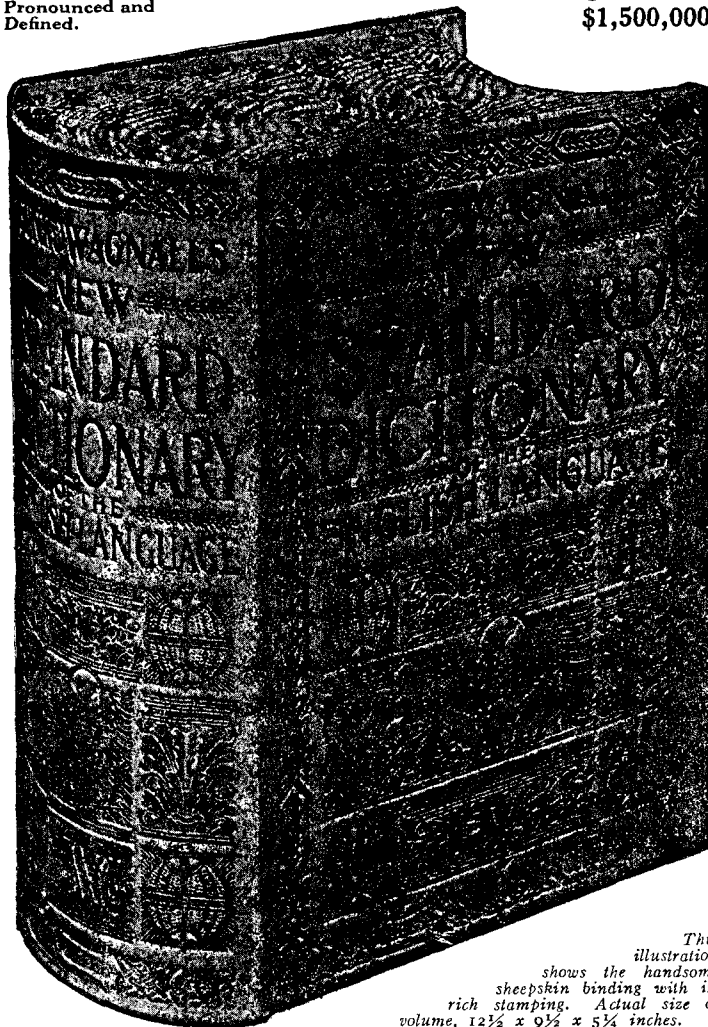
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Briefer Mention

Leopold of the Belgians, by Comte Louis de Lichterfelde. New York: The Century Company. \$4.00.

COMTE LOUIS DE LICHTERVELDE makes no attempt to gloss over the defects of Leopold II. Nor does he attempt to explain them: he merely sets them up beside the true leonine virtues which this monarch possessed—strength, vision, will, generosity and patriotism from which all the others derived—patriotism which was to Leopold an obsession, a culture, a religion. The Belgians were lucky to have had such a king, the author believes, and there are not many these days who will disagree with him. A prudent people, brave in battle but timid in matters of state, Leopold led them to empire in spite of themselves—gave them a colony which less than a dozen years after his death was to assist so greatly in the reconstruction of a war-wrecked land. A colony overseas for Belgium was the dream which gave a pattern to his reign. With this vision already before him, he ascended the throne; to this purpose he held during all the years of doubt, of struggle and embarrassment which followed. At the end, he could say: "The greatest satisfaction of my life has been to give the Congo to Belgium. The Congo is richer than you believe. The duty of a sovereign is to enrich the nation. That is his true mission." An astute diplomat, a great business man, a monarch who was not afraid to rule—it is with these aspects of Leopold that Comte Louis de Lichterfelde is absorbed.

Let's Go, by T. Gavan Duffy. Boston: Propagation of the Faith Office.

TRAVELING from India to New York, Father Duffy hit upon the route across central Africa as the shortest in mileage and in time. He landed at Mombasa and there met an American, Charles E. King, who fell in with his plans and furnished a truck for the trip. *Let's Go*—this was the favorite battle-cry of Mr. King—is an account of the wandering of the two men on the Dark Continent. Purely from the adventure view-point, the book is very readable. But as missionary apostolic of Pondicherry, India, Father Duffy was intensely interested in all the problems of the missionaries, and combined business with pleasure by visiting all the missions he found on his way. Although his stay at individual stations was necessarily short, he was able to get astonishingly complete and intimate information of the methods of solving the many problems which confront the white men, be he religious, settler, commercializer or administrator. The telling has been made most entertaining by the author's delightful sense of humor.

The Trail of Life in College, by Rufus M. Jones. New York: The Macmillan Company. \$1.75.

THE Trail of Life in College is not a story of hip flasks and petting parties. If Rufus Jones, in the Haverford of the eighties, had any such temptations or experiences, he does not record them. His college days were in delightful contrast with what has been served up to us by Scott Fitzgerald and his ilk as representing the present collegian. Maturing in a quieter period, Rufus Jones has yet been able to carry over into this age of telephones and radios and talkies the ability to lead an interior life. "By the end of my third decade," he writes, "I had learned the secret of withdrawal from the rush and turmoil of the world into the quiet cell of my inner self. I had learned how to enjoy my own stock of interior resources. It had become a joy to reflect, to meditate."

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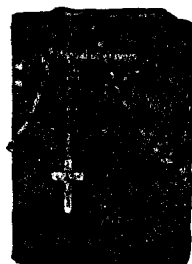
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The Christian Faith, by Friedrich Schleiermacher; edited by H. R. Mackintosh and J. S. Stewart. New York: Charles Scribner's Sons. \$6.50.

IT IS curious enough that Schleiermacher's most important book had to wait so long for an English translator. Of all modern syntheses of Protestantism, this has been the most able and, perhaps, the most influential. Just as Chateaubriand is a fine example of how a new romantic approach to Catholicism was effected during the opening years of the nineteenth century, so Schleiermacher is the perfect index to the change in quietistic Lutheranism which came with the altered attitude toward nature. The chief element in this doctrine is "consciousness"—of sin, of justice, of judgment. Much that is written has reverberated through generations. Today the tendency is away from Schleiermacher, of course, and toward objectivity; but this really holds true only for the intellectual advance guard, the majority of Protestants being still quite romantically minded. A Catholic student will find it well worth while tracing the points at which Friedrich Schlegel and Schleiermacher, once closely associated, began to part company. One must add that the present translation is excellent.

A Saga of the Sword, by F. Britten Austin. \$2.50; A Saga of the Sea, by F. Britten Austin. \$2.50. New York: The Macmillan Company.

EMINENTLY satisfactory claptrap about the heroes of old, of today, and of the times in between. Outlines (in fiction) of the history of war and of ships. Although Mr. Austin is generally happier when dealing with more modern times, we liked best (you may quarrel if you wish) *Odysseus Goes Roving*. And this is as far back as the sea book happens to go, the book of battles beating it by several aeons.

Nuns of the Battlefield, by Ellen Ryan Jolly. Providence: The Providence Visitor Press.

TEN years or more of patient research have gone into the making of this very complete study of the ministrations of the nuns to soldiers of both camps during the Civil War. It is well written, neither dull nor sentimental, with the result that it should be acclaimed by both the general and scholarly reader. For the latter, of course, it has a direct utility, serving to place proper emphasis on a hitherto neglected aspect of the conflict.

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